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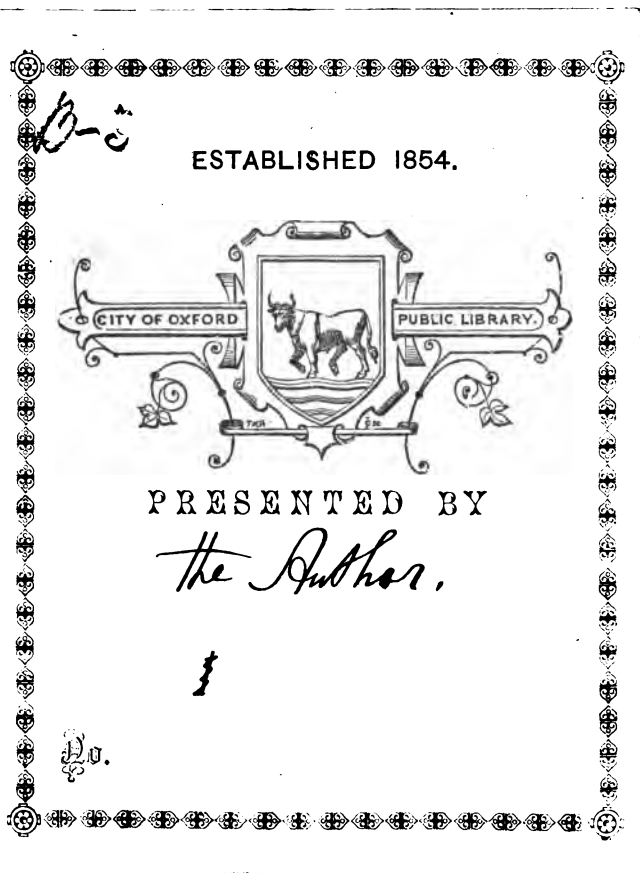
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Hel. e 136

To

The Public Library
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From the Author

J.R. Brown

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This work was clearly intended for the Bodleian Library, but was (not unreasonably) diverted into the new Public Library of the City. It was kindly sent on to us on June 14. 1916 by the City Librarian Mr. J. L. Dougan. A Mr. Dalby had detected and brought to our notice that the Grammar and the Lexicon were separated (the former being 40. 836).

J. Madan

June 15. 1916

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מִלֵּךְ הַדָּשִׁים

A

LEXICON

OF THE

HEBREW LANGUAGE

WITH THE

MEANING OF THE WORDS

AS CONSTRUCTED ACCORDING TO THE

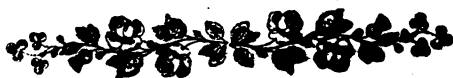
HIEROGLYPHIC SENSE OF THE LETTERS,

BY THE

Rev: T. K. Brown.

Southwick.

1858.



GEORGE ALLEN & UNWIN



सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः

Sarvārambhā hē doṣhaina dhūmaināgnērēvāvrētās.

All things begun have indeed error.

By smoke, fire, in like manner, is covered.

Bhagavad Gita, Lectio 18, v. 48.

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PREFACE.

The principal sources from which I have derived the much wished for Hebrew Nomenclature ^a are the following. The Chinese, Egyptian, and Hermesian Hieroglyphs; and the Chinese, Sanscrit, and Semitic languages.

Without a moderate knowledge of the Chinese and Sanscrit, in addition to the other Oriental &c. languages more generally known, and a rather extensive acquaintance with Palaeography, no one could ever have obtained an insight into the meanings of the Hebrew letters adopted by the ancients, and the mode of forming with them words adapted to the requirements of speech.

There can be no doubt of the Hebrew roots having been constructed, originally, with three letters, as symbolical of their religious belief: all others are either contractions or compounds.

I will select from those sadly misunderstood, and abused inscriptions in the Arrow-head and Cuneiform characters. a few instances of the manner in which letters of not the most ancient date, have been formed from others of the greatest antiquity. Much curious matter on the subject of Palaeography may be found in Gesenii Monumenta Phoenicia.

The Roman A has been formed by lengthening the leg of the old Greek A, and this from the Chin-

^a See Gilchrist's New Theory and Prospectus of Persian Verbs, p. iii, and xvi.

ese — \triangleright a, signifying Unity, Priority, Perfection, &c: and by reversion, to distinguish it from U, the sacred duplicate $\Sigma \triangleright$, with which the Nineveh alphabet is constructed: but in forming its letters, they have had recourse to various more ancient ones; thus, V i, from the Runic, Bardic, or Pelasgian I i. \triangleright u, from the Sanscrit, Arabic, or Tibetan \cup u. 𐌿 k, from the Bardic. 𐌿 h, from the Samaritan 𐤀 . 𐌿 m, from the Chinese 𠂔 tchouen. 𐌿 n, a contraction of the Bardic. 𐌿 s, the Armenian Ս s. 𐌿 t, the Coptic ⲧ t. Lastly, 𐌿 b, 𐌿 3, a contraction of the Runic. I will give a proper name, to show how letters sometimes change their alphabetic position. 𐌿 A I U B. Hebrew אִיּוּב Aiub, Job.

I now proceed to give the Nomenclature; which, if not quite perfect, is sufficiently so for all ordinary purposes.



THE HEBREW NOMENCLATURE.

א God, the Father, a, one, unity, first, primary, excellence, preeminent, great, much, negation.

ב a cave, house, in, within, &c.

ב motion, to walk, proceed, go.

ג a door, to close, to give, a gift, security, &c.

ד the Spirit, God the Holy Ghost, life, breath, speech, a living person.

ה of, and, disjunction.

ו a knife, sword, to cut.

ז the breast, belly, the womb, a guttural or harsh sound.

ח to plaster, spread, adapt, health.

ט the hand, power, to extend, possession, a letter used to denote each of the persons in the divine Triad.

י a bow, to curve, turn away, bend, smite, kill, take, receive, likeness.

כ a lion, God the Son, power, strength, rays of the sun, &c.

ל water, to measure, mete out, a part, some.

מ a cup, vessel, any body, oil, to pour out, offer.

נ the moon, to surround, encircle.

ס man, motion, to proceed.

ע the mouth, face, outward appearance, breath.

פ sheep, cattle, horns, clothing, budding, branching, to wander about, &c.

פ a ship, to curve, vomit, emit.

ר a wing, arm, bird, flying, swift motion, to run, spread forth, give.

ו the Trinity in Unity, the Word of God incarnate, Empyrean, light, celestial air, fire, expansion, upwards, rest, happiness, final emancipation, immortality, end, devotion, mighty.

ש thus pointed, the letter has a two-fold meaning, one referring to shin, and the other to samech.

ת a repository, tabernacle, superficies, to lay up, shut, conceal.

Other significations may be seen in my Grammar of Hebrew Hieroglyphs.



The hieroglyphic significations of this letter are as follows. Unity, priority, perfection; from which we deduce, 1st. God, first, beginning, mighty, A, some of the natural emotions of the mind, as fear, &c. 2ly. All those words which, in sense, agree therewith. See my Grammar of Hebrew Hieroglyphs.

אב ab, (*chief within*, i. e. master of the family,) mas. father, author, inventor, ancestor, king, lord, doctor, fountain or spring. Hence water, moisture, sap, strength, greenness, green corn; and by adding יב, we have the month Abib, *in* which is the *power* of producing the corn.

אבד abad, (*to give the most excellent part of the creation to the cave or sepulchre*,) to kill, destroy, cause to perish. We get an illustration of the word from the Chinese kiay, to bring to an end, a terminus; compounded of a dead body, earth, and sepulchre. Hence Abaddon, the prince of death and hell.

אבה abah, (the *ab* or father's *spirit* or command,) to wish, desire, command, and acquiesce, obey. The yon in ebyon, a poor man, denotes the *hand of a person* extended in begging: hence, the significations alas! &c.

אבה abach, (*fear in the breast*) fem. terror. Ezekiel, c. 21, v. 15. See Walton's Polyglot Bible.

אבתח abatach, (*used much in food for the stomach*) mas. melons.

אבך

אבך abac, (*much in curves*) to move tortuously.
Isaiah, c. 9, v. 18.

אבך אבך, (*much in the heart or place of strength*)
to mourn, grieve, alas! He has much on his mind, is
a common expression to denote a sorrowful person.

אבן aben, (*father of the vessel for drinking, &c.*)
fem. a stone. Abnet, mas. (*fitting excellently or close-
ly on the body*) a girdle, belt. Aleph appears to be a
(prefix to the root *bant*).

אבס abas, (*preeminent in shining*) to be fat, &c.

אבק abak, (*excellent in making curves*) mas. dust;
also to move the body in a tortuous manner, to wres-
tle. See abac. K sometimes takes the signification of
C, on account of the bow-like curvature of the an-
cient boat or ship.

אבר abar, (*preeminent or strong in wing or arm*)
to fly, be strong, &c.

אגר agad, (*to give much motion or meeting to-
gether*) fem. a bundle, handful, layer upon layer, a troop
of men; therefore a wedge.

אגד agads, (*running much to knife*) mas. a shrub.
It seems to denote any kind of shrub that requires
much pruning. Solomon's song, c. 6, v. 10.

אגל agal, (*much meeting in strength or quantity*)
mas. dew.

אגם agam, (*much meeting of water in measure*) mas.
a lake, pond, caldron; what grows therein, as a reed,
bulrush, &c.

קאגן agan, (by changing *m* a large for *n* a smaller measure of water) fem. a bowl, basin, cup. It does not necessarily signify, as Parkhurst says, a cup with a border, corona; or cover. I will once for all remark, that Parkhurst's interpretations are often very fanciful; especially where he refers the root to a biliteral word.

אגפח agaph, (*much motion to the face or outward appearance*) mas. an extended band of men; the extended wing of an army.

אגור agur, (*much motion with swiftness*) to gather rapidly as in harvest, to write quickly, an epistle, &c. With the affix tal, (*basin of capacity*) agartal, a basin of a large size.

אדב adab, (*covering much within*) to be grieved, tormented.

אדם adam, (*God's gift of a measure or portion of himself*) man. Hence the earth of which his body was formed, i. e. red earth, a red colour, a ruby.

אדון adon, (*the great giver of the cup at feasts*) a master, the Lord; hence, a base, pillar, socket; also then, at that time, i. e. the time when a person is invited to a feast.

אדר adar, (*the great door of flight*) mas. the month Adar, the last month of the ecclesiastical year of the Jews. Again, (*to give great flights or aspirings to greatness*) magnificence, splendour, greatness a splendid robe, a nobleman. Also, a threshing floor, so called from the flight of grain from the ears of corn.

Adar-gadsr-ia, mas. plur. judges. Adar-dseda, instantly, without delay: i. e. performing the sentence of the judge by giving up the condemned to the sword. A-darc-on, a daric; i. e. *many impressions of a person*. The coin may have been struck by any one of the ancient Persian kings.

אהב abah, (*excellency in the soul*) love.

אהה abah, a natural sound to express surprise, sorrow, and grief, ah! ahah! Sanscrit अहह ahah. and आह āh, ahah! ah! &c.

אהל ahal, (*an habitation to receive many souls*) mas. a tent. Ahal-im, (*diffusing much spirit or scent*) m. p. aloes, sanders.

או ao, (*affirmation and disjunction*) a particle expressing doubt, whether, or, &c.

אוב aob, (*doubtful import within*) a person possessed with a familiar spirit. Aob-oth, is probably, of the com. gen. and may signify in Job, c. 32, v. 19, wizards. 'Obboth chadoshim,' persons recently inspired. See Reineccii Janua Hebrææ linguæ, in which he gives as its first signification Pythones: moreover, it is not new, but old bottles that are likely to burst.

אוב aub, (*giving of loftiness, or boasting words*) a firebrand. Obboth, because of, seems to refer to some remarkable event, promise, or discourse that has preceded, such as in Isaiah, c. 7, v. 4—7. where Rezia and Pekah are called *smoking* firebrands, scil: vainly boasting what they would do. Greek αὐδῆ, an oration.

אָוָה avah, (*great desire of soul*) lust, desire. In Proverbs, c. 31, v. 4, it is contracted into av. 'eev sheecar,' intoxicating lusts. Sanscrit अव ava, to desire, excite affection, &c. Latin aveo, to desire.

אָח auch, (*much of hoarseness in voice*) mas. a doleful, or croaking animal. Sanscrit हक् hak, an imitative sound.

אָוִי avi, (*much of extension in sound*) a natural expression of grief, woe! &c. Greek ova!, alas!

אָוֶל aul, (*greatness of power*) strength. With yod added, we have a *doubt* concerning the *extent* of the power, i. e. perhaps, a fool; and with m added, *the full measure* of power, certainly; truly.

אָוֶן aven, (*the body of a god, scil: without a soul*) an idol; therefore, vanity, nothing, an abomination, wickedness. Sanscrit अविन avena, a sacrificer. Aun, (*mightiness of a body or person*) power, riches, strength.

אָוֶץ auts, (*much of branching out, with the arms or legs*) to hasten, urge, press forward; Ats, straitened for time, &c.

אָוֶר aur, (*excellent for flight*) light, to shine, illustrate, fire. Sanscrit, हरि hare, air, light, fire. Job, The *Urim* were, probably, the miraculous lights shed from the Thummim, or stone of secrecy, which can be expressed only by hieroglyphs. Meurah, a cavern, contains only a *measure* or *portion* of light. Oroth, pot-herbs, are *mighty of flight*, or quick in growing.

אֶתְּ aoth, (*the beginning of what is concealed from the knowledge of man*) a sign, mark, token.

אֶתְּ adsa, (*very much light*) to burn fiercely.

אֶתְּ ads, (*to give much light*) then. When referring to the past time, it is used to throw light upon some remarkable period, and worthy of present notice: when referring to the future, it is promissory and conclusive. Take a part of the Hebrew ds, i. e. dsain, and we have the Sanscrit अस asa, to shine, give light, Gaelic as, to kindle, from out. Persian از az, out of, from out. Arabic az, kindling, lighting a fire.

אֶתְּ eedsob, (*much of piercing within*) a purging plant, hyssop.

אֶתְּ adsad, (*man, sword, gate*) to go forth. In its original meaning it seems to denote, a rushing forth from the gate of the city to battle, to go forth with impetuosity, as a dream from the memory.

אֶתְּ adsal, (*man, sword, force*) to go on, proceed gradually, like the steady march of an army to battle: hence edsel, a stone for marking out regular distances on the road.

אֶתְּ adsen, (*chief officer of the body*) the ear. to hear, attend to, ponder or weigh words. Modsuaim, a measure for weighing goods, scales.

אֶתְּ adsar, (*to give a surrounding of flight*) to gird, surround, a girdle.

אֶתְּ ach, (*much hoarse noise, as of crackling flame*) a great fire, fire-hearth. Also oh! alas! aha. Irish

and Welch och! alas!

אחד achad, (*to give the first hoarse sound*) one, 'a certain person, first. It is applied to the first operation of the Spirit of God, Gen. c. 1, v. 2: hence we obtain the significations, to shut, contain, comprehend, unite, join together; as night and day.

אחא achah, (*a soul or person of one or the same breast or womb*) a brother, kinsman, connection.

אחו achu, (*to bend in association or brotherhood*) ropes made of flax-leaves, flax. See Parkhurst.

אחאד achads, (*fraternity with the sword*) to sieze upon, take possession, hold, retain, a portion, share.

אחלי achali, (*an extension of strength or heat in the breast*) to wish fervently, oh that, &c.

אחמתא achmetha, (*a chest or chamber of considerable measure or capacity for laying up things of immense value*) a treasury, chest. This treasure-chamber was, probably, in the palace at Babylon.

אחר achar, (*to proceed much from the womb*) posterity, descendants: Hence spring all the other significations of this root; as, after, last, behind, the west, another, to tarry behind, delay, &c.

אחשדרפנימ achashdarphenim, (*to move from before the king's command*) lieutenants, satraps.

אחשתרמים achshethramim, (*bodies that speed the secret command of a sovereign*) camels, couriers.

אחשורוש achashueerosh, (*the head of princes that command*) Ahasuerus. Esther, c. 1, v. 1.

אֲטָד atad, (*to cause much bleeding*) a thorn, bramble, rhamnus.

אֲטָט att, (*to smooth very much*, as with a trowel in plastering) gently, smoothly, softly. Ittim, charmers, soothsayers, &c.

אֲטָם atam, (*to plaster up a measure or well or hole*) to shut, close, stop up.

אֲטָן atan, (*to bend round a body*) a rope, cord, thread; therefore, linen cloth.

אֲטָר atar, (*to bind or stop much speed*) to impede, shut, contract, lame.

אֵי ai, (*much extent of land, &c.*) country, land, habitation, possession. Sanscrit या yā, to get, obtain. आय āya, gain, profit. Gaelic ai, region, territory, inheritance of land, possession. He shall deliver the inheritance of the innocent. Job, c. 22, v. 30. I cannot think that Aiim ever means wild beasts of the island. There are three difficult passages where it is so translated; but the ideas will be more beautiful, and true, if rendered habitations. And the habitations in its (Babylon's) desolation shall echo their cries. Isaiah, c. 13, v. 22. And the desert places shall extend to the habitations. Isaiah, c. 34, v. 14. Therefore the desert places shall occupy the habitations. In these passages the former residences of men are represented as uninhabited ruins. Eei, an adverb of place, where!

אֵיּוֹב ayob, (*great extent in possessions*) Job. I find his name written Aiub in cuneiform characters, in a

the eye; therefore, blackness.

אית aith, (*one obtaining a secret or mysterious being*) to live, exist, &c.

איתח aithan, (*possessions or properties concealed in the body*) strength, violence. Also eethan. strong. Also eethanim, the seventh month answering to our September, O. S. so called from the rough winds which prevail at that time.

אק ac, (*much tortuosity, i. e. exception or reservation*) but, indeed only, but yet, at least. Sanscrit अक ak, to wind or move tortuously.

אכל acal, (*much moving about for strength, scil: of the body*) to eat, consume, devour, a knife &c. for preparation of food. Also to utter, accuse, for the sake of consuming or destroying.

אכן acan, (See *cun*, with the affix *a*, for strong confirmation, certainly, verily, surely.

אכף acaph, (*much curving of the mouth, or outward appearance*) to beg, crave; therefore the hand, as held out to beg.

אכר acar, (*many flights in curves, i. e. turning up ridges and furrows in ploughing*) a farmer.

אל al, (*great power to give the nay or denial*) by no means, no. As a pronoun, we must refer to the Essence and Power of the Deity, As a preposition, &c. to their abode, viz: heaven. See Eloah.

אלגביש algabish, great hailstones; compounded of al, mighty, and gabish a pearl, &c.

אלגום algum, (*great proceeding of quantity*) the algum tree, producing much gum. Coptic κομμη komé, gum.

אלה alah, (*mighty for life or progeniture*) the ramp. Also the oak, kingly or sacred tree. For the significations, to swear by, curse, &c. See Eloah.

אלהי ELoah, (*Essence or Father, Power or Son, Spirit or Holy Ghost*) God, the triune Deity. 2ly. a false god, an idol. 3ly. a person acting as the vicergerent of God, a judge, magistrate, prophet. The word Elohim, coupled to bara, Gen. c. 1, v. 1, denotes the Trinity in Unity.

אלי alu, (*much power on the contrary*) if, &c. For the significations lo! behold! vid. aru. L for r.

אלח alach, (*much strength from the chest, scil: of breath*) to stink, &c.

אלך alac, probably compounded of al and ca; these, those, these here, those there.

אלול alul, (*not of power*) nothing, by no means. Elul, the name of the sixth month, nearly answering to our August. 'Ita autem dictum volunt, quia tunc temporis demesso segete nihil in campis superfuit.'

אלם alam, (*not to pour forth*) to be silent, dumb, a widow, a woman not having her proper quantity of support; therefore, an almoner. In three places almo-ni, preceded by phloni, is put in apposition with the word of place going before, and signifies, the almon-ry, or place where portions of nourishment were dol-ed out. Eelem, (*meting out much power*) a band of

מן, a bundle, an arch, porch.

אֵילָן ailan, compounded of ail, strength, and n, for the body, an oak, tree.

אֵלָף alaph, (*great power of the mouth*) to teach, instruct, utter; therefore, a guide, leader, duke, chief of a family, an ox, i. e. the chief of domestic animals. Eleph, a thousand, scil: a great force in outward appearance.

אֵלָץ alats, (*much power to branch forth*) to ^עprece constantly, urge, weary with solicitations.

אֵם am, (*much of doubt*) or, but, if. Sanscrit मा mā, a particle expressing doubt, &c. Eem, a mother, i. e. *an abundant measure*. 'Eve contenoit dans ses ovaires tout le genre humain.' Furetiere. Therefore, a people, nation.

אִמָּה amah, (*a person belonging to a mother*) a female, a slave of the mother of a family. Also amah, a measure, a cubit of varying length.

אִמָּל amal, (*much strength measured away*) to pine away, be languid, feeble.

אִמָּן aman, (*the mother's cup or breast*) to give suck as a nurse, nourish, bring up, educate, a nurse, foster-father, guardian, a workman or builder up. Ameen, (*giving the full measure to a covenant*) Amen; hence, truth, faithfulness, certainty, belief, &c.

אִמָּצַם amatz, (*the mother of shooting forth*) strong, robust. Also (*measuring out many buds*) a spot, variegated, of divers colours.

אמר amar, (*to mete forth much flight*) to speak, a commandment. Amir, *an extension of flight*, viz: a bough of a tree, an uppermost bough. Imra, a lamb; probably, a contraction of Mimra, the Word of God.

אמא amash, (*the mother of the Lord*) yesternight. The constant expectation of, and the desire to become the mother of the Messiah, may explain the unnatural conduct of the daughters of Lot.

אן an, where? a contraction of anah. Inun, those, they, implying distance.

אנה anah, (*much pouring forth* or groaning in spirit) to lament, mourn. Greek *ana*, mourning. Inah, to cause to meet, deliver up, &c. I can explain these meanings of this root only by referring it to the Sanscrit अनु éna, to go, proceed. Finnic anan, to go, deliver up, &c. Ani, (*a vessel moving*) a ship.

אנכי anoci, (*the sorrow or pain of my curve or womb*) I. The word seems to have its origin in Gen. c. 35; v. 18, when Rachel called her son, on account of her hard labour, Beu-oni, the son of my sorrow. The Chinese has 子 yu, a son, I; literally, *one proceeding from the curve*. They have also 手 ngo, I, with the hand prefixed, to denote assistance in the delivery.

אנח anach, (*to pour forth much harsh breath*) to mourn, groan, sigh. Anachnu, (*many bodies from the sorrowing womb*) we. See anoci.

אנך anac, (*not a body to bend*) adamant. Sanscrit अ ā, no, not.

אָנן anan, (*to moan very much*) to complain, bewail, lament. See anah.

אָנן anas, (*to surround with affliction*) to compel, press, urge, &c.

אָנן anaph, (*much pouring forth from the face or nostrils*) to be angry, breathe through the nose strongly and quickly. Anaphah, a heron, 'avis furibunda.'

אָנן anak, (*to pour forth much in curves*) to call out, exclaim, moan, bewail. Anakah, a ferret, making many curves with its back when running.

אָנן enosh, (*to groan after heaven or eternal life*) Enos, a man. Anush, liable to death, frail, weak, infirm, sick. Man condemned to toil, misery, and sickness in his pilgrimage through this world, that he may prepare himself for a better state in heaven.

אָנן asam, (*much surrounding of measures*) a granary, storehouse.

אָנן ason, (*much surrounding of a body with evil*) mischief, mishap, misfortune, death.

אָנן asuph, (*a surrounding of faces or persons or the exterior*) to congregate together, collect, gather from, cover.

אָנן asar, (*to surround much with flight*) to surround with a band, obligate, restrain.

אָנן ao, (*to send forth many branches*) wood. See under ay.

אָנן aph, (*much for the exterior or mouth of a person*) more, moreover, yes, verily. This word appears to

originate in the idea of wishing to obtain. Sanscrit अप् āpa, to obtain, get. Arabic اَفْىَا afya, preys, spoils. Also אִפּ aph, a face, countenance, &c.

אִפְּחַד aphad, (*to bestow much on the outward appearance*) to decorate, tie, wrap round, a scarf, stole, ephod, a royal pavilion, &c.

אִפְּחַל aphall, (*much nourishment for the spirit*) to bake, cook, a baker.

אִפְּחַל aphal, (*not the appearance of the sun's rays*) darkness, i. e. hidden under the surface of the earth, &c. not grown up, hidden, concealed.

אִפְּחַן aphan, (*a body of many appearances in turning*) a wheel, a turn, season.

אִפְּחַס aphas, (*no appearance of the moon*) an end, defect, failure; therefore, not, none. This word seems to refer, primarily, to the space of time between the disappearance of the last phase of the waning moon, and the appearance of the first increasing phase.

אִפְּחַא apha, a viper, serpent. In Isaiah, c. 41, v. 24, for 'of nought' read, from the Serpent. The word seems to have been formed to imitate the breathing of a serpent, when angry, and threatening revenge, if attacked.

אִפְּחַפּ aphaph, (*much outward appearance on all sides*) to surround on all sides.

אִפְּחַק aphak, (*to curve much the outward appearance*) to restrain, refrain, use force, strength, mighty men, a winding stream, river.

אפר aphar, (*much flight from the outward appearance*) ashes; therefore, grief, a veil to denote mourning. Ophir, the name of a country, and of a man. Sanscrit **अपर** apara, the west, opposite, i. e. to the East. Ophir may have been on the western coast of Africa.

אפתום apthom, (*many appearances of measures concealed*) a treasury, storehouse.

אצל atsal, (*to shoot forth much strength*) to keep back, reserve, take from, set apart, lay aside; therefore, near, at, with, possession, noblemen, i. e. those who have more possessions than others, a piece of any thing over the measure, a hand-breadth, &c. Atsil, an armhole. Arabic **أضال** azali, sides, parts, ribs. Latin axilla, the armhole.

אצר atsar, (*to receive much of the shootings forth from the earth*) to lay up in store, treasure, a storehouse.

אקק akk, (*continually curving about*) a wild goat.

אראל aral, (*mighty power of arm*) strong, valiant. Ariel, an extensive strong city, Jerusalem, the altar, so called from being large and strong.

ארב arab, (*to extend much within*) a cave, lurking place, snare, aperture, hole, window, a hollow part, to lie in ambush.

ארג arag, (*continual motion of the arm*) to weave, therefore, the shuttle, &c. Argevan, purple. Hence, Greek **αράχνη**, aranea, araignée, a spider. 'Les araignées pilées rendent l'eau de couleur bleuë.' Furetiere.

ארגון *argods*, (that which was sent to drive away the great destruction) a coffer. It is the description of a chest for the particular purpose mentioned in 1st. Samûel, c. 5, 6.

ארגמן *argaman*, (to collect a flight of the purple fish for the measure of the dyeing vessel) purple dye, purple cloth.

ארה *arah*, (a flight of the spirit) to kill, destroy, pluck out, tear off. *Uravah*, (to receive much of life) a stall where cattle take their food. *Ariah*, or *ari*, a lion; viz: one that teareth with power.

ארון *aron*, (the excellent vessel for receiving the law) the ark, a coffer.

ארו *aru*, see! behold! The 2nd. per. plur. imp. mood of *raah*, by transposition.

ארא *arads*, (to spread much in girt and branches for the use in building) the cedar tree.

ארח *arach*, (much flight for the chest) to go on a journey, to breast it, travel, a traveller, a road, way of proceeding, provisions for a journey, a caravan.

ארך *arac*, (many flights of curves, scil: of time or space) to prolong, extend, length, health, i. e. producing length of days, soundness, perfect, meet.

אראם *aram*, (much measure of flight in lands) *Aram*: Probably so called from the extent of territory he possessed, more than the other sons of Shem. *Aramæa* or *Syria*. *Aramon*, a palace, having many flights of rooms.

אורן *aran*, (a body of rapid growth) *ornus*, an ash.

Aruebeth, a hare, viz: the daughter of *rapidity*.

ארעא arœa, earth. Oin for tsade.

ארץ arets, (*to send forth many buds of grass, &c.*) the earth, land.

ארקא arka, the whole of the land forming our globe. See arac. Caph and koph have usually the same metaphorical sense given to them.

ארר arar, (*a vehement flight of words*) to curse, maledicere. Greek ἀρα, diræ.

ארש arash, (*to send forth many words to heaven*) a request, petition.

ארש aras, (*to send forth much devotion in a carnal sense*) to espouse. 'With my body I thee worship.'

אש ash, (*the loftiest Empyrean*) fire, an offering by fire.

אשד ashad, (*to give much upwards*) a spring, &c. Ashdod, a place yielding an abundance of springs.

אשיה ashiah, (*the Empyrean extending the Spirit*) the basis of the universe, a foundation.

אשך ashac, (*to curve forth a genital fire*) a testicle,

אשל ashal, (*strength for fire*) a grove, tree.

אשח ashain, (*a portion for the fire*) an offering for a trespass-sin, to trespass, err, to mete out as with fire; therefore, to make desolate. Ashmanim, places made desolate.

אשף ashaph, (*attending to the appearance of fire* either in the heaven or the human body) an astrologer, physician, magician, a person divining with ar-

rows; therefore, a quiver: or from entrails; therefore, dung, a dunghill.

אֶשְׁפָּר *ashphar*, (*a flight or slice of the burnt offering for the mouth*) a piece, a good piece.

אֶשֶׁר *ashar*, (*to proceed to much happiness*) to go on prosperously, to call another blessed or happy, to proceed, felicity, blessed. A pronoun relative, as referring, primarily, to a state of blessedness, a grove, a sacred place planted with trees, where false gods were worshipped to obtain blessings. Usharna, a wall, an enclosure round a city for safety and happiness. Theashur, the ever-green box-tree; literally, the hidden or mystical blessed tree, the *buxus sempervirens*, having 3 beaked capsules. See Kitto's *Bib. Cyclo-pædia*, p. 833.

אֶשֶׁשׁ *ashish*, (*an extension of immense fire*) a foundation. See *ash*. A measure of wine, enough for a man at one meal, to strengthen him, and 'lay a good foundation;' a stoop, therefore, firm, stout, strong.

אֶת *ath*, the. a contraction of *athah*, q. v. A coulter, viz: the fore-iron of a plough, that cuts the earth.

אֶתָּה *athah*, (*an habitation for the Spirit or for prayer*) to come as to the Lord, come near, approach, Thou. Aithun, an entrance, the jutting part, entrance, or porch leading to the house. Sanscrit अत *ata*, to go, approach to. Arabic اتي *ati*, coming, being, existing.

אֶתָּח *athun*, (*much of strength concealed in the small body*) an ass, a furnace. See *aithan*.

אתר *athar*, (*great extent of habitation*) a place.

ב

Its chief significations are, a cave, house, to build, in, within.

באר *bar*, (*much flight within or beyond the surface*) a well, pit, trench, to bore, engrave; therefore, to make manifest in writing, to declare, &c.

באש *bash*, (*much fire within*) a stink, stench, loathsome, abominable, 'at heat', &c. *Bashah*, a stinking plant.

בבה *babah*, (*the entrance to the dwelling of the soul*) the pupil of the eye.

בב *bag*, (*to go in to serve at meals*) 1st. to serve, 2nd. food. Sanscrit भक्ष *bhāj*, to serve, cook victuals. भक्ता *bhakta*, served, cooked, food, one to whom food is regularly given. Coptic βωκ *bók*, to go, a servant.

בגר *bagad*, (*to give an entrance within*) 'refertur ad conjugalis thori violationem,' to act perfidiously, deceive, unfaithfulness, a polluted garment; also, any garment.

בד *bad*, (*to give a covering within*) linen, a linen garment, an inner garment. Also, a bar, staff, branch, &c. i. e. a pole or bar to fasten on the door.

בדא *bada*, (*to give much of thought, &c. on a subject*) to plan, feign, lie, a liar.

בדד biadad, (*shut up very much within*) to be alone, separate, abide.

בדל badal, (*the door between the dwelling and the sun's rays*) to shut out, separate, divide, a fragment, piece. **בדיל** tip, i. e. to give an extensive covering on strong vessels. **בדולח**, a pearl, viz: to give a power or great quantity of coverings on a breast or nucleus. The hieroglyphic sense of the word does not appear to give us a gum, or body increasing from beneath.

בדק badak, (*to give turns into any affair*) to turn over on all sides, investigate, scrutinize, search into every hole and corner, find out a fissure, a chink.

בדר badar, (*to give into flight*) to disperse.

בוהו bohu, (*no animation within*) vacuity, sterility.

בהט bahat, (*spreading life or a blood-like appearance within*) red marble, porphyry. 'Sous le genre de marbre on comprend le Porphyre, qui est le plus dur, et qui se tiroit autrefois de la Numidie en Afrique. Le plus beau est celui dont le rouge est le plus vif, et les taches les plus blanches, et les plus petites.' Furetiere. This is, probably, the marble in Esther, c. 1, v. 6, where it is described by the words bahat-vasheesh, i. e. porphyry veined with white.

בדל bahal, (*heat of spirit within*) to be troubled in mind, disturbed, terrified; therefore, to flee away in haste, terror, quickness.

בהמה beheemah, (*animals having a portion or defect within, as speech*) cattle. Beheemoth, the beast

of retiring habits, viz: living sometimes on land, but chiefly in the water. I am inclined to consider the word as of the sing. num. in Job, c. 40; and as the plur. of beheem elsewhere.

בֹּהֶן bohen, (*anointing of the spirit within*) the great toe, thumb. To anoint the great toe and thumb of the right hand, was typical of the inward cleansing of the spirit.

בֹּהַק bohak, (*moisture from within forming a curve*) a roundish spot, freckle.

בָּהִיר bahir, See the last word, with ir, for an extension of flight. an increasing leprous spot, a shining pustule, shining, &c.

בֹּא baa, (*into the place of perfection*) to go in, enter, come, go to rest, 'verecundè de congressu maritali dicitur;' hence, produce, revenue, &c.

בֹּב bub, (*hollowness of hollowness*) hollow, empty, vain.

בָּח buds, (*to wound from within. i. e. in thought*) to despise, contemn.

בָּךּ buc, (*going in the motion of a curve*) intricate, perplexing.

בֹּל bul, (*strength of the inside*) Bul, the month October. The rain which fell in this month caused a renewal of the strength of the earth.

בֹּן bun, (*the inner part of the body*) the intellect, to understand, consider, &c.

בֹּס bus, (*the treading of a circle within a thresh-*

ing place or wine-press) to tread upon, tread under the feet; hence Greek *πους*, pes, a foot.

בֹּץ butz, (*the innermost part of wool &c.*) fine flax. &c.

בֹּק buk, (*the inside of a curve*) a hollow curved place, empty.

בֹּר bur, See bar. a well, ditch, sepulchre, &c.

בוש bush, (*the entrance of the place giving life*) pudendum, to blush, be ashamed, act shamefully, a private part. Persian بوس bus, a kiss, buss. Coptic 𐩧𐩢𐩨𐩪 boosh, nakedness.

בזז badsah, See buds. To despise, contemn.

בזז badsads, (*much of the sword in proceeding*) to rob, plunder, booty.

בזז badsak, (*a curve in a sword-like form*) forked or zigzag lightning.

בזז badsar, (*flight from the sword*) to make to flee, disperse.

בזח buchal, (*strength or labouring in the chest*) to loathe, abhor.

בזח bachan, (*a person on his chest*) to explore, try, prove, a tower or place for watching an enemy, &c. The idea seems to be taken from a person lying down flat on the ground, and applying his ear thereto, to discover sounds of the footsteps of an enemy.

בזח bachar, (*flight or falling down on the chest*) See bachan. To examine, explore, try; therefore, the person selected or chosen for the purpose, a youth.

בָּטָא bata, (*to spread forth much from within*) to speak, pronounce words.

בָּטַח batach, (*to spread or extend upon the chest*) to cling to, rely upon; therefore water-melons, food on which the poor relied for support.

בָּטַל batal, (*a spreading or weakening in strength*) to fail in strength, be ineffectual, &c.

בָּטַן batan, (*an inward extension of the body*) to conceive, grow fat, batten, the belly.

בִּי bi, (*extending the hands in supplication*) I pray, beseech, O, ah.

בֵּין bin, (*extending the cup in or between two persons*) between, in the midst.

בֵּיץ bits, (*an extent of whiteness within*) an egg.

בֵּיר bir, a well. See bar. Also, a palace, viz: a dwelling of vast extent.

בֵּית bith, (*a dwelling extending in apartments*) a house, family, sepulchre, palace, &c.

בָּכָא baca, (*much curved or gnarled within*) Probably a species of oak, or some very knotty tree.

בָּכָה bacah, (*tortuosity or anguish in the soul causing tears*) to weep, mourn.

בָּכָר bacar, (*proceeding from the curve of the inner part or womb*) the firstborn, birthright, firstfruits. Bicrah, a dromedary, viz: a swift animal with a curve or hump on its back.

בָּל bal, (*speaking or acting in power*) no, not, by no means, without, &c. Beli, and Bilhi; the former

seems to denote a stronger prohibition, and the latter where there is also concealment. Sanscrit बल bala, to prevent, and वल्ल valla, a prohibition: both have also the signification, strong, powerful.

בלל bala, (*not strength within*) to be worn out by age; consume, bring to nothing, abolish, old custom; tribute, revenue. Sanscrit बलि bale, a tax, royal revenue.

בלל balag, (*to proceed in strength*) to strengthen, refresh, comfort.

בלה balah. See bal. no spirit, worn out, old; consumption.

בלל balal, (*not natural strength, i. e. diluted*) to mingle together, confound, fodder or mixed food, to anoint or rub in. Thebalul, a blemish, white speck on the pupil of the eye.

בלם balam, (*to measure about in force*) to encompass, surround.

בלס balas, (*to surround or collect in power or quantity*) to collect in heaps, a gatherer, collector.

בלע balo, (*strength going into man*) swallowing victuals, devouring.

בלעדי balodi, compounded of bal, od, and yod; not to me, excepting me, except, besides.

בלק balak, (*curved or thrown away in quantity*) to make waste, ravage, plunder.

במה bamah, (*the victim upon a measure of earth or stones*) an altar, high place. Greek ἑωμος, an altar.

בָּנָה *banah*, (*a soul contained in the body of a woman*) a child, offspring; branch of a family; to raise up children, build up, a building, &c.

בָּנָס *banas*, (*fire in the body*) rage, indignation.

בֹּסֵר *bosâr*, (*to go into or fall down in the temple of the moon*) an unripe grape. This is a most interesting word, but I cannot do it justice, on account of the small space it must occupy. It refers us to the first sin committed by Eve and Adam in Paradise. The notes of Cornelius a Lapide on Jer. 31. 29. and Ezek. 18. 2. are, "Est proverbium, significans filios innoxios puniri propter peccata." "Quid, ait, uva acerba, nisi peccatum est? uva quippe acerba, est fructus ante tempus." In the Chinese language we find the literal meaning of numerous civil customs, sacred ceremonies, and figurative allusions of the Hebrews. This is one of the most remarkable. The Chinese radical 𠂔 *sin*, and its equivalent 𠂔 *kien*, signify, acidity, a sin, crime; literally, an addition made to the first instituted mode of worship; which was, standing erect, and spreading forth the hands on high; *kien*, more particularly shews us, that the corrupted worship was directed to the second heaven. Most of its derivatives signify either, acidity, sin, a law, and the power of *discrimination*. In Hosea, c. 6, v. 7, we see that Adam did commit idolatry: "but they like Adam have transgressed the covenant." In Jer. 44. 17, incense is offered to the queen of heaven; and in Jer. 7. 18, cakes, having the Chinese cross 𠂔 on them, typical of her obscene rites, were offered. But

Ashtoreth, or Astarte, or the queen of heaven; or Isis, or the Moon, or Venus, were all made types of THE Woman, or Virgin who was to be the mother of the Messiah: also Horus, or the calf, became types of the Messiah; again, Cornelius a Lapide, remarks, "Putabant enim ipsi se puniri ob vitulum aureum, a patribus adoratum in deserto." In Gen. 49. 11, and Isa. 63. v. 2, 3, the Messiah's redeeming blood is likened to the *mature* grape; therefore, the idolizing of any of the types would naturally be expressed by the uva ante tempus, the unripe grape. Therefore, the first sin of man was *idolatry*, or a worshipping of the heavenly bodies.

בַּעַר baah, (*motion of the spirit from within*) to inquire, petition, ask; also, to swell, bulge out, boil.

בָּעַט boat, (*spreading out with the legs*) to kick, spurn.

בָּאָל baol, (*a man in power*) a husband, lord, master, to rule, command.

בָּעַר baor, (*rapid flight from within a man*) to be in a great rage, consume, waste away, remove, consume, burning, a beast, viz: having the understanding removed.

בָּעַר baot, (*motion within concealed, viz: the motion of the pulse stopped*) to be terrified, &c.

בָּצַל batsal, (*a quantity of skins one upon another*) an onion.

בָּצַע bateo, (*a man dealing in cattle, &c.*) to barter, divide, cut off, exchange, get gain.

בִּצְצִי batsats, (*from many beasts*) dung, mire, a boggy place.

בִּצֵק batsak, (*to bud forth into a curve*) dough, to swell,

בִּצְרִי batsar, (*a gathering in of produce*) the vintage. From the colour of the white grape we get the signification, gold. Mibtsar, a wall, defence, i. e. to measure out a flight of strength to a house. Betsoreth, to withhold, shut up, drought, i. e. shutting up the produce of the earth within its surface.

בָּקַע bako, (*motion in a curve*) to cut, divide, rend in pieces, burst, rush forth, breaches, a valley, ravine.

בָּקַק bakak, (*much curving from within*) to evacuate, exhaust, draw off; therefore, a vessel for drawing off liquor, a cruse, jar, pot.

בָּקַר bakar, (*swift curvature from rest or bed*) the morning, early; the proper time for study, to search into, investigate. Bokeer, an ox, cow, i. e. an animal for treading out the corn in a circle. Also, a flagellation with a circular motion.

בָּקַשׁ bakash, (*bending in a curve towards heaven*) to pray, petition.

בָּרַךְ bar, (*flight from within*) a son.

בָּרָא bara, (*to spread forth in excellence*) to create, bring into existence, make choice for a dwelling, select, single out. Also, fatness, corpulence. considered as excellence of body, a field.

בָּרָד barad, (*to give flight from within a cloud*) hail.

Sanscrit वारिद vareda, a cloud; compounded of वारि vare, water, and दा da, to give. Barud, cloud-ed, spotted, grisdled.

ברך barah, (*flight inwards for the spirit*) to eat, food. For to select, see bara.

באר bari, (*extending flight from within, see barad*) rain, irrigation.

ברית barith, (*to extend a motion in secrecy*) a private treaty, covenant, mode of conciliation. Sanscrit वारयति varayate, it conciliates by observance.

ברז barads, (*to rush with the sword within*) to perforate; hence, English brass. Gaelic prais, Welch pres, A. Saxon bræs, brass; and ברזל bardaal, iron, i. e. *stronger than brass*.

ברך barach, (*breast in flight*) to flee. Beriach, a bar, that which runneth through the staples to fasten a door; therefore, long, instar vectis.

ברך barac, (*to bend in motion*) to bend the knee, salute by kneeling, the knee; hence, to receive a blessing, to bless. Cursing, may arise from hypocrisy in worship. Bereecah, a pool of water, viz: a blessing, a blessed gift.

ברם baram, compounded of bara, to select, and mim, the *measure* of dignity conferred, the robe of dignity, a sumptuous vestment, as worn by a magistrate; whence, beram, verily, but truly, viz: an oath taken before a magistrate.

ברק barak, (*flight in a curve*) lightning; therefore, brightness, a precious stone, carbuncle. Barekanim,

briers, i. e. shrubs with curved thorns, or twining branches.

ברר barar, (*much flight from within or us*) to purge, cleanse, purify; also, to polish, make bright, make manifest, &c.

ברש barash, (*rising up to the heavens*) a fir tree.

ברות baroth, a fir tree; by changing shin into thau, as in Chaldee.

בשל bashal, (*on the strength of fire*) to boil, roast, cook victuals, ripen.

בסם basam, (*to mete out the sun upon*) spices, odoriferous plants or flowers.

בטס bashas, to tread upon. See bus. The shin, denotes, that he who oppresseth the poor, reproacheth his Maker.

בשר basar, (*to come forth into light*, the sin is put to signify a doubt as to the final destiny of men, i. e. whether it may be heaven or hell) flesh; therefore, to bring tidings of the birth of a child, to tell news.

בשש bashush, (*endurance or waiting for the heavenly one or the Messiah*) to tarry, wait for, delay, a long time.

בת bath, (*in a place of concealment*) to sleep, repose; therefore, uncultivated land, desolate, waste; also, a kind of measure.

בתולה bethulah, (*a female having the power over the place of secrecy within i. e. the womb*) a virgin.

בתק betliak, (*to curve into the hidden parts*) to

placed, thrust through.

חצי bathar, (to enter into a secret covenant) to divide, Gen. 15. 10. a half part, afterwards, i. e. the performance of the second or after part covenanted.

The principal significations of this letter are, motion, walking, to go, come.

גוה guah, (great motion of soul) pride, loftiness, exaltation.

גוה goel, (the coming of the two first Persons of the Divine Triad, or to come with great power) the Goel or Redeemer, Job, 19, 25, a blood-revenger, a kinsman. גוה pollution, which the blood of the Redeemer taketh away, and delivereth the guilty from punishment.

גבה gaba, (to enter much within the surface) a pit, swamp.

גבב gabab, (the rise at the top of a building) a roof, back, gibbous, an eminence, eye-brows, rafters of a house, the nave of a wheel, &c.

גבה gabah, (a rising of the soul within) to lift up the soul, be proud, exalted, sublime.

גבב gabach, a bald forehead, i. e. the gibbous or upper part bare or shaved-like.

גבל gabal, (the gibbous part strengthened) the gable of a house, a limit, border, extremity, Giblites or masons.

גבן gaban, a body that is gibbous, crook-backed. Gebinah, cheese; probably, in the form of a Dutch cheese.

גבע gabe, (*to go upon a man*) a cap, tiara, bowl or cap-shaped vessel, a hill, bottled, bossed.

גבר gabar, membrum virile, i. e. the member for flight; therefore, virility, strong, robust, powerful, a man, lord, master, &c. The Gothic **ΓΑΒΑΙΚΑΝ**, gabairan, contains a signification derived from the above, as **ΓΑΒΑΚ ΣΥΝΝ**, gabar sunu, she hath brought forth a son.

גבש gabash, (*a hill-shaped stone of heavenly light*) a pearl.

גג gag, (*much motion*) the roof of a house, ubi solabant ambulare. præcipue post coenam.

גד gad, coriander seed. A contraction of gadad, and applied to this seed on account of the quantity or troop of them upon each umbel.

גדבר gadbar, a treasurer, i. e. the son of a quantity, scil: of riches.

גדוד gadud, (*to give much of movement*) a troop, company. Gad, a troop, many children coming from the womb, furrows from the likeness to the spaces between the ranks of an army; and gedoth, banks, like the ridges. Gadad, to make a military excursion, assault, wound, cut off, depopulate.

גדי gadi, (*an animal giving a shipping*) a kid.

גדל gadal, (*to give a proceeding of strength*) to in-

crease, grow, become great, nurture, bring up. It denotes any kind of greatness or augmentation in quantity, quality, time, age, dignity, riches, or the like. Gediliin, fringes, wreaths, i. e. additions to dress: a tower, turret, i. e. a part higher than the rest of the building: flowers, i. e. the corolla measuring beyond the calyx.

גדע gado, Gideon, compounded of gad, a troop, and oin, the hieroglyph for man, i. e. a man who was an host in his own body; therefore, to cut down, cut off, demolish.

גדף gadaph, (*to give a proceeding of words before another's face*) to reproach, revile, speak contemptuously, blaspheme.

גדר gadar, (*to give the procedure of a wing*) a wall, fold, enclosure, guard, hedge; therefore, a builder, mason, &c.

גדש gadash, (*to give motion upwards*) a tumulus, sepulchral monument, heap, stack of corn. Shin, in the primary sense of the word, may be emblematical of man's resurrection.

גה gah, (*a vehicle for the soul*) this body or person, this. Sanscrit गेह gaiha, a house, dwelling; गुह guah, to cover as with clothes; compounded of गा ga, to go, and ह ha, Spirit.

גאה gahah, (*to permeate the life or blood itself*) to purify the blood, cleanse, heal, medicine.

גהר gahar, to lie along, stretch out the body, fall

down; compounded of gah, the body, and resh, to spread forth.

גוב gob, a locust, grasshopper; so called from the roof-like shape of its legs. See gabab.

גוה guah, a body. See gahah. It is also taken for the back and middle of a body.

גז guds, (*motion of the knife*) to cut off, separate, one who cuts off.

גוה guach, (*to proceed from the womb*) to come forth, bring forth.

גוי goi, (*an extension of motion*, i. e. the dispersion of mankind) gentiles, the nations, &c.

גול gul, (*a proceeding of the strength of the spirit*) to exult, rejoice.

גוה gavo, (*the soul of man going away*) to expire, breathe forth the spirit.

גוף guph, (*the outward appearance of motion*) the body, that which shuts in the soul and spirit. to shut up.

גור gur, (*motion of flight*) to flee through fear, to fear, wander as a pilgrim, sojourn in a strange land, to congregate, gather together as they of the same nation in a strange land, a whelp, cub having fear. Megurah, a granary, i. e. a place where corn is collected and meted out for sustenance.

גוש gush, (*a turning up of the earth*) a clod, hillock.

גזסר gadsbar, a treasurer. See gadbar. Dsain for

daleth. Or gads, may mean bearing the sword, as a mark of authority.

גָּדַד gadsads, (*motion of a knife, shears, &c.*) to cut, shear, shave, mow, a fleece, mown grass, hewn stone.

גָּדַל gadsal, (*to go forcibly with the sword*) to seize forcibly, plunder, booty. Godseel, the young of eagles, and pigeons, as being ravenous.

גָּדַם gadsam, (*a portion gone by an animal having a sharp-cutting instrument*) a palmerworm. Joel, c. 1, v. 4.

גָּדַסוּ gadsos, (*a cutting that proceeds from the parent*) a stem, branch, a set or slip.

גָּדַס גָּדַר gadsar, (*cutting through with a sharp instrument*) to cut off, divide, decree, decide, determine, a segment, separate place, a soothsayer, i. e. prophesying from the cutting up of an animal, a saw or instrument for cutting.

גָּחַל gachal, (*strength proceeding from the bowels of the earth*) a coal.

גָּחַן gachon, (*an animal creeping and curving its breast*) the belly, breast. Leviticus, 11. 42. The enlarged vau. refers, probably to the Serpent, Genesis, 3. 14.

גֵּיא gia, (*to proceed with much extension*) a valley.

גֵּיד gid, (*to give an extension or stretching of motion*) a sinew, nerve, tendon.

גֵּיל gil, (*proceeding onwards with an extension of strength*) a likeness, kind, sort or persons of the same

race, family, or nation, likeness of features.

גיר gir, (*extended motion in flight, like plastering*) mortar, lime, chalk, plaster, cement.

גלב galab, (*strength proceeding from within*) hair. Arabic هلب halab, hair. Thaor hagalaïm, a razor or hair-knife, i. e. a knife sharper than the one mentioned first. Ezek. 5. 1.

גלד galad, (*to give the proceeds of strength*) the skin. See galab.

גלה galah, (*a power of souls proceeding*) to go away into captivity, migrate, be transported, removed. Gali, to reveal, appear, discover, i. e. the extent of the strength coming forth; therefore, a mirror.

גלח galach, (*to scrape off the proceeds of strength*) to shave.

גלל galal, (*to proceed with a continual covering*) to turn round repeatedly, roll or collect together, to wrap up, collecting in a heap; therefore, dung, a heap, wave, book, roll of parchment, a wheel or rolling thing, a boundary, scil; rolled up, a bowl, i. e. hill-shaped, the skull. Galgal, the round heaven. Gilulim, idols, i. e. dii stercorei. Gelilah, Galilee, the boundary or northernmost of the three principal divisions of Palestine. Gilgal, the boundary where the Israelites formed their first encampment in Palestine. Biglal, for, on account of, for the sake, viz: in the full collection of qualities.

גלם galam, (*a measure of rolling up*) a mass or quantity, clothes, cloaks, to wrap up.

גלמוד galmud, (*the measure of the procedure of strength completely delivered up*) desolate, solitary, cut off from society, &c.

גלע gelao, (*to proceed strongly against man*) to revile, quarrel; rail against, &c.

גלש galash, (*to proceed with a power of light*) to glisten, shine.

גם gam, (*to proceed in measure or addition*) moreover, and; also, then; so, as.

גמא gama, (*much water entering*) to absorb, drink up, a reed, rush, scirpus aquæ immersus, eamque semper imbibens. Coptic K&U&U kam, juncus.

גמד gamad, (*to give a measure of procedure*) a culit. Gammadim, probably, a kind of warriors given to the first attack. Sanscrit गम gama, to go, march as an assailant.

גמל gamal, (*to proceed with a quantity of the measure*) to return more than the measure lent, repay, reward; to wean, educate, i. e. proceed towards the measure of strength or maturity, retribution, benefit, kindness; a camel, i. e. going with a great measure or load.

גומאט gumats, (*proceeding of a measure or pit for horned animals*) a pit.

גמר gamar, (*to go the whole measure of flight*) to finish, make perfect, consume, consummate.

גנב ganab, (*to come upon a person*) to nab, take a person by surprise, to steal, a thief.

גנל ganads, (*a vessel into which go things that glitter, as gold, &c.*) a chest, coffer.

גנז gandsac, a treasure-house, i. e. a curved building to contain coffer.

גנן ganan, (*body joining to body*) to make an enclosure, fence, protect, defend; hence, a shield, garden, &c. sorrow or constriction of heart.

גאח gaoh, a word constructed from the sound made by oxen, to low, bellow as a bull, bleat as a calf. The proper sound of oin, is like the bleating of a calf, i. e. o nasal.

געל gaol, (*the strength of man rejected*) to reject, cast up, loathe, cast out seed. Job, 21. 10.

גער gaor, (*a proceeding of the arm upon man*) a chastisement, either bodily or verbal, to chastise, rebuke, punish.

געש gaosh, (*man proceeding from rest*) to be disturbed from rest, moved, tremble, awake.

גפ gaph, (*the proceeding of the outward appearance*) the outward person, the body; a turret, tower, i. e. rising above the face of the city; a wing, i. e. proceeding from the outside of a body.

גפן gaphan, (*going over the face of a body*) a vine.

גפר gopher, (*spreading its arms over the surface of much ground*) gopher wood, the wide-spreading cypress, spreading its branches horizontally. Gaphrith, sulphur, or asphaltum. This word appears to be descriptive of the event in Gen. 19. 24, and recorded

in the Chinese word 石硫 lieou, sulphur. The interpretations of the Hebrew and Chinese are as follows. Hebrew, *to go in flight from the face of the city, and the power of the furnace.* Chinese, *stones from above descending into the waters of the lake.* Asphaltites, or dead sea. In Morrison's Dictionary, sulphur is called *lew hwang*; but the latter word is put merely to describe it as a *yellow* sort, or earth-sulphur, brimstone, brenne-stone, lapis ardens.

נרב garab, (*the proceeding of a rushing forth or rash on the outside of the skin*) scurvy, scab, a kind of leprosy.

נרד garad, to scratch, scrape, i. e. to give the scab, &c. by scratching. Sanscrit गरद garada, one who, or that which communicates poison.

נרה garah, (*the spirit proceeding rapidly*) to contend, provoke, stir up, the cud. Garon, the throat, i. e. the place of entry for food. Gargeereh, the throat, neck; the reduplicate form.

נרז garads, (*a swift motion with a sharp cutting instrument*) to cut off, chop down. Gardsan, an axe.

נורל goral, a lot by casting stones or dice from an urn, a portion, inheritance of land. See garah, with lamed, for power or mastery.

נרם garam, (*a portion conducive to rapid flight*) a bone, a flight, rendered in 2 Kings, 9. 13, the top. Garam, to break, i. e. to mete out rapid motion.

נרן garan, a threshing floor, i. e. a place for rapid motion.

גרס garas, (*rapid motion all around*) to grind to powder, crush.

גרע garo, to clip, i. e. a man cutting off. See garar: to diminish, narrowed resting places or seats. The original signification of the word appears to be retained in the Syriac ܓܪܝܐ garoa, a clipper, shaver; barber.

גרף garaph, (*rapid motion from the face or surface*) to sweep up or away; therefore, to roll together, gripe, a fist, i. e. the hand rolled up, a clod of earth.

גרר garar, (*very rapid motion*) to destroy, to saw, chew the cud, &c. Mithgoreer, sweeping away as a whirlwind. Geerah, a very small coin, scil: a cutting from a coin. Agorah, a small silver coin, i. e. one of more value. Gargar, an olive berry, viz: from the great age or flight of years of the tree. See also garah.

גרש garash, (*to go in flight upwards*) to cast up, eject, drive out; suburbs, i. e. parts of a city remote from the upper part or centre.

גערש geres, to heat out. Sin for samech, to denote an offering to God.

גשם gasham, (*coming from the measures or clouds of heaven*) rain; a body, i. e. growing upwards to its measure.

גשש gashash, (*motion upwards continually*) to grope, feel for an object like a blind man.

גת gath, (*a repository or vessel for motion*) a place for treading out grapes, a winepress.

Its chief significations are, a door, separation, hiding, possession, a gift, to receive.

דא da, for dsa, this, that.

דאב dab, (*to possess much within*) sorrow, sadness.

דאג dag, (*to have much motion of mind*) to be anxious, solicitous, &c.

דאה dah, (*having the gift of much soul or flight*) a vulture.

דאבא daba, (*the gift of superiority within*) strength.

דאבב dabab, (*to give sounds within continually*) to murmur, grumble, growl, to speak in indistinct tones, slander. Dub, a bear.

דאבאך dabach, (*to put the knife in the breast*) to sacrifice, an altar.

דאבאך dabac, (*to place in curves or layers*) a layer, row, a series.

דאבל dabal, (*to expose in the heat*) a cake, biscuit.

דאבאק dabak, (*to give a curve upon*) to adhere to, to press close, join, a joint, solder.

דאבר dabar, (*to give a flight of words from within*) to speak, a discourse, affair of words, matter, a manner, reason, oracle, place for speaking, counselors; to subdue, destroy, bring down, a raft, i. e. to give flight upon. Deborah, a bee, viz: making a kind of speaking noise. Midbar, a wilderness, i. e. a place

separate from a subdued or cultivated place.

דבש dabash, (*to yield within for life*) honey, any saccharine secretion for the nourishment of young seed. The original signification of this word is, probably, lost: still, I think, we may define its import by comparing the ideal signification of debush, with the Chinese my, a bee; which is thus compounded. mien, a covering, + py, what is necessary, + tchong, for an animal: mien + py, signifies secrecy; and by placing tchong underneath, we have my, a bee; literally, the cells of a comb in which the larvæ of bees are nourished and reared. We may therefore conclude that the word debash, was originally applied to that secretion in the womb, necessary for the formation of man: and its secondary application to the like process in plants, for the nourishment of the young seeds. Its application to the larvæ in their separate cells, is peculiarly appropriate: also to the nectary of a flower, the reservoir for the nourishment of the seed-bud. Dabesheth, the bunch of a camel, i. e. to project upwards on the shoulder.

דגל dagal, (*to give a procedure or increase of souls*) to increase, multiply, propagate the kind; a fish, from its fecundity.

דגל dagal, (*to put motion to or lift up their mark of power*) a standard, banner, a flag with the arms of a tribe in the middle. See Numbers, 2:2.

דגן dagan, (*to yield the proceeds of the cup or ear*) corn, Dagon. "Δαγων, ος εστι Σιτων, Dagon, that is, the Corn-giver."

דגדג *dagar*, (*to make a spreading with the wings*) to gather, collect, as a bird gathereth her young under the shadow of her wings, to sit on eggs.

דד *dad*, (*to afford continually nourishment*) the breast.

דדה *dadah*, (*a person going frequently*) to go frequently, &c.

דהב *dahab*, gold, golden. See *dsahab*.

דהם *daham*, (*to yield up a portion of the spirit*) to be weary, tired.

דחר *dahar*, (*to give the spirit to flight*) to run, to gallop, prance, issue forth; therefore, the pine, from which issues resin.

דג *dug*, a fish, &c. See *dagah*.

דד *dud*, (*to give and receive*) love, mutual love. David, an uncle, aunt, mandrakes, or provocations to love. *Dud*, a pot, basket, i. e. receiving and giving victuals.

דח *duh*, (*a yielding of the spirits*) faint, languid.

דח *duch*, (*to eject from the womb or belly*) to cast out, cleanse, wash.

דך *duc*, (*giving of curves*) to pound or rub with a rotatory motion, beat, break, crush, a mortar; poor, viz: bent with afflictions.

דוכיפת *duciphath*, a lapwing; compounded of *duc*, and *phathah*, to entice, with *yod* euphonic. It describes the actions of the bird when alluring a person from its nest.

דָּמָה dum, to be silent, dumb, to rest, cease, silence, the tomb, sepulchre. See damah, for its primary signification. 1st. to be in the likeness of God, rule, have dominion over. 2nd. to tame, subdue, subject a wife. 3d. to rule over a family. 4th. the house of a family. 5th. the narrow house, house of rest and silence. 6th. silence, rest. Greek δαμαω, domo. Sanscrit दम dama, to tame, subdue a wife, a wife, dame.

דָּן dun, (*to cast from the cup or urn, for the purpose of giving a lot to decide a disputed cause.* See garal.) to give judgment; therefore, the cause for judgment, to contend, strive, a judge, judgment, a province allotted to a person to rule over or judge.

דָּוָץ duts, (*to put forth a budding*) to shoot out, spring forth.

דֹּר dur, (*a possession for a wanderer*) a dwelling, habitation, settled dwelling place. a pile in the form of a tent, to heap up. Dor, a generation, age, i. e. the life of children granted to the same parents.

דָּוַשׁ dush, (*yielding to upwards*) to thresh, cause corn to fly up out of the ear.

דָּחָה duchah, (*a person ejecting from his breast or front*) to thrust away, thrust down, cast away, impel. Dachavan, musical instruments, i. e. bodies bringing forth sounds from the inside.

דָּחָן dachan, (*the gift or dowry from the vessel or dish for the womb or woman*) millet. See Burder's Oriental Literature, vol. 2, § 880.

דָּעָפֶה daceaph, (*to give breast and face*) to hasten, press on with rapidity. The ideal signification of this word is preserved in the vulgar phrase 'neck and crop,' i. e. precipitately, heedlessly. Madcheephoth, precipitations, overthrows, ruin.

דָּאֲחָק dachak, (*to make the breast curve*) to weigh down, distress.

דִּי di, (*to give a power of things*) a sufficiency, plenty, enough; therefore, a sign of the possessive case, of, which, &c.

דִּיִּה dih, a vulture. Deyo, ink, blackness, from the blackness of the pupil of the eye. See dah.

דִּיק dik, (*to make an extended curve*) a dyke, moat for defence, fort.

דִּישׁוֹן dishon, (*an animal exerting of its strength upwards*) the pygarg or water-ox, the tame buffalo. Armenian **ԵՍԱՆ** yesan, an ox. An animal belonging to the bovine tribe, which is divided by naturalists into three subgenera, Bubalus, Bison, and Taurus. The tame Buffalo appears to be the animal alluded to in Deut. 14. 5, under the name Dishon; and the wild Buffalo, by the following word Theo. The word Pygarg, is descriptive of one of the Buffalo's habits, viz: that of frequenting places where water abounds, and of taking a peculiar delight in immersing himself therein. The Chinese call the Buffalo chouy nieou, the water-ox; which may be translated into Sanscrit by the words पाय pāy, water, and गोरज gorāj, ox, i. e. pāygorāj, pygarg, πυγαργός, the

water-ox. Dishon denotes the manner in which each animal belonging to the tribe defends itself, or attacks its enemies, viz: by tossing with the horns.

דך dac, this, this here, compounded of da, and cah. Diceen, this, &c. compounded of da, and ceen.

דכא daca, (*to cause much bending*) to bring down, humble, oppress, crush, make contrite.

דכח dachah, (*to bend down the spirit*) to humble the spirit, make it contrite. Daci, a wave, i. e. making an extensive curve. Dacah, a stone, testicle, i. e. emitting a curving of spirit or seed.

דכך dacac, brought very low, poor, oppressed. See the two last words.

דכר dacar, (*to make a curving of flight*, or recalling the past) to remember, call to mind, memorials, records. Decar, a ram, small sheep. See dsacar.

דלג dalag, (*to add strength to motion*) to leap.

דלה dalah, (*to receive a power or quantity of spirit*) to draw forth, draw up, lift up. Dal, a vessel for lifting up water, a bucket; branches, hair, which draw forth the sap.

דלח dalach, (*to put power or emotion in the breast*) to disturb, trouble, &c.

דלל dalal, (*to yield up very much strength*) to exhaust, empty. Dal, a poor person, one wanting necessities.

דלף dalaph, (*to yield the strength on the face or outer part*) to drop, distil.

דַּלַק *dalak*, (to yield the power in undulation) to flame, burn, pursue with ardour, an inflammation.

דַּלַת *dalath*, (to afford strength to the tent or repository) a door, lid of a chest, a leaf or roll which shuts up or conceals the writing therein.

דָּם *dam*, (a portion of the gift to creatures for life) blood.

דָּמָה *damah*, (to give a portion of the divine spirit) to be like, similar. For the other significations given to this root, See *dum*.

דָּמָם *damam*, to be very silent, rest, be still, tarry. See *dum*.

דָּמָן *daman*, (the portion emitted from the vessel) ordure, dung, a dunghill.

דָּמָע *damao*, (man shedding water) to shed tears, weep, liquor.

דִּמְסֶסֶק *demmesek*, Damascus. the nickname of the son of Meshek, Genesis 15. 2, compounded of *dam*, blood; or *damah*, likeness, and *shakak*, to shack or run about. The word *Demesek*, the gift of a lackey, is equivalent to *Ben-Meshek*, in the same verse; except that the *shin* is changed into *sin*, as a mark of disappointment, vexation, and scorn, at the idea of having *Eliezer*, the son of his lackey, footman, or steward, for his adopted son and heir. It seems therefore that *Damascus*, Syria's metropolis, condita aut nominata a *Demesek*, ~~the~~ ^{i.e.} *Eliezer*. The verse will therefore read thus. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and

the son of the steward of my house is this. Demeseek, Eliezer. Eliezer is put in apposition with Demeseek.

דננ danag, (*a body yielding to motion or pressure*) wax.

דנה danah, (*the spirit of the cup given*) this, that. See dun.

דעך daok, (*the gift or life of man curved away*) to extinguish, put out.

דפה daphah, (*to give the breath of the mouth*) to slander, calumny, reproach.

דפח daphak, (*to give a curve or beating on the outside*) to beat, knock, &c. The primary signification appears to be, the blood rushing from and to the heart, and causing pulsation: hence, we have the Chaldee gidim hadophkim, venæ pulsantes, quas medici palpant.

דקק dakak, to be pulverized, ground small. Dak, small, little, thin, &c. Dok, a curtain, i. e. a thing extended around. See daca.

דקר dakar, (*to give the flight of a curved instrument*) to transfix, pierce, thrust through, stab, with a dagger.

דר dar, (*the gift of flight or light*) whiteness, white marble, Parian marble. The marginal reading in Esther, 1. 6, is alabaster. Dar, may denote both kinds of stone. Gaelic dears, to radiate, shine, as rays from the sun. Arabic در dar, flowing in rays. Sanscrit धारा dhāra, a sort of stone, but of what sort,

is not mentioned: but the following words imply that it is a white stone. धर dhara, a flock of cotton; धरु dharana, the silk cotton tree, rice.

דררן daran, (*to give much flight to a body*) to disperse, drive away, put away; therefore, contempt, abhorrence.

דרבן darban, (*to give swifter motion upon the body*) a goad to prick cattle with, and make them proceed faster.

דרר darag, (*to make a flight for walking*) a flight of steps, stairs, a steep place.

דרר darak, (*to put forth a curve in motion*) to walk, stretch forth, direct, come, go, a path, way, custom, &c.

דרכמן darcemon, a daric, or by contraction, a drain; compounded of darac, a coin struck by one of the elder Darius, and mon, a likeness.

דרום darum, the south, mid-day, compounded of da, to give, and rum, the elevation, scil: of the sun.

דרע darao, (*to produce the wing of man*) the arm.

דרר darar, (*to produce an abundance of motion*) a swallow, as being almost always on the wing, liberty. Dardar, a thistle, from its numerous winged seeds.

דרש darash, (*to bestow flight of mind upwards*) to search after heavenly things, inquire, ask, consult, a history.

דשא dasha, (*to send much upwards*) to shoot forth, spring up, germinate, grass, a tender herb.

דשן dashan, (*to swell the body upwards*) to plump up, grow fat, to accept upwards, or in heaven. Also, ashes, from the facility with which the wind carries them upwards. Sanscrit दस दासा, to throw upwards.

דא dath, (*given in secret to Moses*) a law, decree, ordinance.

ה

The significations of this letter are, Holy Ghost, soul, spirit, mind, breath, speech, life, any creature having life.

הא ha, a natural expression of surprise, ah! behold! lo! &c.

הבל habel, (*spirit in power of devotion*) 1st. signification, the righteous Abel. 2nd. vanity, from the disappointed expectation of his parents, viz; that he was the promised seed. Arabic هبل habl, death, a mother mourning for her lost child.

הבן haben, (*an animal with mind or sagaciousness*) ebony, from the dark colour of the elephant. This, like the word Dishon, describing the peculiar quality of the animal, seems to have been lost from the Semitic dialects, and from almost every other language; still, the compound word for ivory, shenhabin, deutes elephantum, retains it in a contracted form: in which form we find it in the Sanscrit, for one of its names, viz: इम ebha, an elephant.

הַבִּיר habar, (*soul in flight*) to contemplate, observe the heavens.

הִגָּח hagah, (*the motion of the mind continually*) to meditate, contemplate earnestly; to speak, murmur, growl, i. e. the proceeding of a multitude of sounds; to remove, carry away, lead, i. e. a person putting another person in motion.

הִגִּינָה haginah, (*an extensive place for persons to walk in*) a porch, long portico. The Chaldee significations straight, &c. are taken from the form of the portico. Turkish **حاجون** hægium, procul dissitus montis vertex, longæque extensa ac prolata expeditio.

הִידָד hidad, (*to give much extent of breath*) a shout, much shouting or rejoicing, like that at a 'harvest-home.'

הִדָּב hadab, (*to give with much spirit*) to give freely, place without fear.

הִדָּד hadac, to bruise, tread down, depress. Transposed from daca.

הִדּוּם hadom, a stool for the feet to rest upon; compounded of dum, rest; and he, a person, &c. Hadam, a piece, i. e. giving a portion of a person.

הִדָּס hadas, (*to impart the spirit or light of the moon*) myrtle. The oriental manner of describing the beauty of a female, was, usually, to liken her to the moon. Thus Hadassa or Esther, the Jewish Venus, is compared to the moon. The word is next applied to the myrtle, as the sacred emblem of Venus, the goddess of beauty. Hadassa 'nom: patrueles Morde-

cai, dum privatam vitam ageret, quæ regina facta, Esther dicebatur, quod Persicum.'

הדף hadaph, (*to drive a person from one's face*) to cast out, drive out.

הדר hadar, (*to confer an elevation upon a person*) to exalt, honour, render glorious. Hadurim, crooked places. The idea seems to be taken from the various, and probably indirect ways that men generally take to arrive at posts of honour and distinction.

הה bah, a natural expression of grief, ah! woe!

הוא hua, (*Spirit of God*) the third person singular, demonstrative pronoun, He. Dan. 2. 21. It is also applied to other persons and things.

הוד hud, (*gift of spirit*) glory, majesty, honour.

הוה havah, (*breath from the Spirit*) to be, exist, live, remain, stay, essence, that by which a person exists. Also mischief, trouble of mind, calamity, wickedness. These latter significations are derived from man's corrupted nature, after the fall of Eve and Adam in Paradise.

הוי hui, a natural expression of grief, ah, oh, &c.

הוה huc, (*the curving or returning of a person*) to return, come back, &c.

הום hum, a sound made by bees, wasps, hornets, &c. to hum, destroy, drive out, expel, a humming. See Deut. 7. 23.

הוה huu, (*the life or support of the body*) a sufficiency, wealth.

הדסח hadsah, (*a person emitting a harsh sound*) to snore, sleep soundly.

הי hi, a natural sound, alas, &c.

היא hia, (*much extension or producing of souls*) she.

היה hiah, to be, to be made or done. Ehyeh, I AM, nomen proprium Dei. See havah.

היך hic, where? how? &c. probably, from making an enquiry on huc, q. v.

הין hin, (*to extend over the body of a person, as armour*) to be accoutred or prepared for battle, ready; also, a measure of capacity for fluids.

היכל hical, (*an extensive curve or building for the Holy Ghost and the Messiah*) a temple for the mighty God. 2nd. the palace of a king.

הכר hacar, (*the flight of the spirit in a curve, i. e. receding or drawing back*) to be averse to, of an unfavourable aspect.

הלא hala, (*a person walking much in his strength*) at a distance, beyond, henceforward, backwards.

הלך halac, (*a person making curves forcibly*) to walk, proceed, go, come, a journey, way, path, procession, return, income, toll, custom.

הלל halal, (*much power of soul*) to praise, glory, shine, boast, be foolish, mad, to howl or lament.

הלם halam, (*to mete out power upon a person*) to beat, strike, knock down, break, overcome, a hammer. Yahalom, a diamond, i. e. having the power of

overcoming other substances by cutting. Halom, hither, here, i. e. water for the strength of a person. This adverb, in its primary sense, is indicative of the refreshing effects of a spring of water. 2ly. it is assigned to the place of a particular well or spring of water. Genesis, 16. 13. 3ly. it is used as an adverb of place. Sanscrit हलं halam, water. This serves to illustrate the word hither in Psalm, 73. 10.

הם heem, (*a measure of people*) they.

המה hamah. (*a multitude of words, &c.*) to make a noise, cry aloud, be tumultuous, an abundance of persons or things, a tumult, confused speech.

המולה hamulah, (*a power of noises*) a tumult, confused speech.

הכח hamam, to expel, drive out, destroy, &c. See hum.

המן haman, (*to mete out souls from the body*) to multiply.

הכס hamas, (*to mete out the spirit of light or fire*) splendour, flame. 'Suffragantur hujus originis ignari, Judæorum plerique.'

המר hamar, (*the measure for the soul departed*) a grave, pit.

הנה heenah, (*the womb of souls*) that place, there, here, behold! they. The origin of the ideal signification appears to be contained in the expression in Gen. 18. 10, vehinnech-been lesara, and in there a son to Sarah, the Angel pointing to her womb. English

hinny, the neighing of horses to each other.

הסח hasah, a natural expression for silence, to be hushed, silent.

הפך haphac, (*the spirit of the face curved away*) to turn, turn away, to change the form, condition, appearance, situation, or course of a thing, overturn, pervert, the contrary. Haphacphac, versatile, continually changing. Mahpheceth, a prison, i. e. a place of confinement where the countenance is turned away, or hidden from others.

הצן hatsan, (*an animal having a horn or trunk for supporting life*) an elephant. Sanscrit हस्तिन् hasti, an elephant.

הרג harag, (*to send forth the soul in flight*) to kill, slaughter.

הרה harah, (*a rushing of life into the womb*) to conceive, be pregnant, a progenitor. Horah, a woman who hath borne a child, a whore. Harheer, to conceive thoughts continually.

הרס haras, (*a person rushing with heat or assiduity*) to harass, destroy, break, &c.

הרר harar, a hill, mountain; from the appearance of a woman when near the time of her delivery. See harah.

התל hathal, (*the strength or full meaning of the mind concealed*) to deceive, delude, mock.

התת hathath, (*the mind completely concealed*) to devise evil, imagine mischief.

Its significations are, a hook, a particle conjunctive and acquisitive in the middle of a word, and disjunctive and convertive at the end.

וּ vav, a hook. It is really the *name* of the letter v, or w. Arabic و, waw, the name of the letter w.

Its chief significations are, a sword, knife, to cut, shine, wound, war, to kill, &c.

דָּשָׁב dsab, (*slaying much for the inside*) a wolf, blood-thirsty, and cruel men. The Syrians have formed the word with a part of the compound letter dsain, as דָּבָא daba, a wolf.

דָּשׁוּת dsoth, this. See dsah.

דָּשֵׁבֶּב dsebbub, (*penetrating into the inner part of the house, or into the flesh repeatedly*) a fly, musketoe.

דָּשָׁבָד dsabad, (*to give a piercing into the womb*) to conceive in the womb.

דָּשָׁבָח dsabach, (*the sacrificial knife into the breast or throat*) to sacrifice, kill, a sacrifice, victim for sacrifice, an altar.

דָּשָׁבָל dsabal, (*a power or much of piercing within*) to cohabit with a woman constantly, dwell with a woman, dwell constantly in a house, a habitation.

דסבן *dsaban*, (*to strike upon a body*) to beat, beat about or gain time to avoid the punishment decreed, to beat or bate down the price of a thing.

דסג *dsag*, (*to make a surrounding to parts in motion or growing*) a skin, bark. Such appears to be the ideal sense of this difficult word. We have in Sanscrit सग *saga*, to cover.

דסח *dseh*, (*a person cut out*) this. See Gen. 2. 23, for the origin of this word.

דסחב *dsahab*, (*to make a glitter on a person*) gold, a bright, clear, golden appearance.

דסחם *dsaham*, (*to strike against the soul*) to abhor, nauseate.

דסחר *dsahar*, (*to beat upon the senses with rapidity*) to strike the senses in a forcible manner, admonish, shine upon.

דסח *dsub*, (*the piercing of the inside*) to flow away, pine away, an issue.

דסד *dsud*, (*to yield a beating, as in boiling*) to boil, seethe, sweat, swell, be proud, haughty.

דסח *dsuah*, (*places cut out for the reception of life or blood*) a corner of the altar. Medsavim, garners, i. e. measures or places cut out for giving life, or for the holding that which maintains life. I think garners would be a better reading than corner stones, in Psalm, 144. 12.

דסדס *dsuds*, (*to be cut or carved much*) a door-post.

דסל *dsul*, (*to shake out from the strong purse*) to be

lavish, shake out, set no store by; therefore, to esteem as vile, vile, vile men.

𐤎𐤃𐤌𐤍, (*to cut victuals for the body*) meat, victuals, food.

𐤎𐤃𐤌𐤍, (*shaking of man*) to tremble, move, make obeisance, vexation, &c.

𐤎𐤃𐤌𐤍, (*to press into flight*) to squeeze, press out, sneeze, compress, crush, drive forth. Dsar. an alien, stranger. Dsara, nausea, loathing. Madsor, a wound, i. e. from which matter is pressed out; to bind up a wound, &c.

𐤎𐤃𐤌𐤍, (*stricken entirely from the breast*) taken away, removed, &c.

𐤎𐤃𐤌𐤍, (*to strike with force into or upon the chest*) to fear, creep, a serpent.

𐤎𐤃𐤌𐤍, (*to extend a radiance upon*) splendour, the month of splendour, Zif or April. Vau seems to be put for daleth. Coptic 𐩪𐩢𐩨 sai, pulchritudo, forma, 𐩪𐩢𐩨 saie, pulcher, 𐩪𐩢𐩨𐩠𐩨 dsaiē, speciosa. Persian زیب, zib, elegance, beauty. Sanscrit शुभ shubh, to shine, be beautiful, eminent, शोभा shobhā, radiance, splendour, beauty.

𐤎𐤃𐤌𐤍, (*to extend a continual striking with the wings, limbs, or belly*) a bird, a wild beast, a reptile. Dsids, splendour, glory, i. e. an abundance of carving. See dsuds.

𐤎𐤃𐤌𐤍, (*to extend over the body against the sword*) armour.

דסיק dsik, (*to curve forth an extent of splendour*) a fire-brand, flame, spark.

דסיח dsith, (*to extend from its repository a lustre*) an olive tree, an olive. See Psalm, 104. 18.

דסאח dsacah, (*a soul inclining to brightness*) to be pure, unspotted, clean.

דסאק dsacac, to be very pure, crystal, glass. See the last word.

דסאק dsacar, (*the member for flight into the curve*) the male sex, to bring forth a male, Dseecer, to remember, a memorial, &c. See dacar.

דסאלג dsalag, (*an instrument for piercing into the strength of man's food, viz: meat*) a flesh-hook.

דסאלל dsalal, (*to cut much strength or food*) a glutton. Dsaldsalim, sprigs, shoots. which exhaust the sap of a tree.

דסאלופח dsalophah, (*the heart of man stricken at the mouth or appearance of evil*) horror, terror, &c,

דסאמאם dsamam, (*much measure of beating out purposes*) to devise, imagine, purpose steadfastly in a good or bad sense, but chiefly in a bad one; evil thoughts, fornication, wickedness, &c.

דסאמן dsaman, (*to cut off a portion of the body of time*) an appointed or stated time, to determine, to constitute.

דסאמר dsamar, (*to cut off a portion of flight or growing*) to prune, cut off boughs of trees, pruning hooks, snuffers. Dsemer, a species of deer. Sanscrit समूर

samūra, the white-maned deer. Dsammara, psalmody, singing, a psalm, a singer, i. e. to beat a measure of the flight of time. Arabic زمر zamr, singing.

ן dsan, (*cut from the stock*) a kind, species.

נב dsanab, (a member for *beating on the body*) a tail, to cut off the tail or the hindmost.

נה dsanah, (a person *piercing the body* of another person) to commit whoredom, fornication, a whore.

נח dsanach, (to *strike* or *repel a body* from the breast) to cast off, reject, &c.

נק dsanak, (to *strike* or *force the body* in a curve) to leap.

נע dsaoe, (the *lustre of man* curved away) to extinguish, shorten.

נע dsaoe, (*wounding a man* in a measure) anger, indignation, that appearance in the countenance of one man which wounds another, to appear angry, abhor, detest.

נע dsoph, (the *face of man* wounded or wounding) to be sad, angry, &c.

נע dsaoe, (*man* curving or emitting a beating of the voice) to cry aloud, a clamour.

נע dsaoe, (*cutting short a man* in the flight of his words) an interruption, but, for a little while, &c.

נפ dsaphath, (to *strike* or *spread on the face* or outside of the ark) pitch, the resinous substance flowing from the cedar or pine. Coptic σίφη siphī, cedrian, pix cedri.

קט dsakan, (*to strike a curve or give an inclination or stooping to the body*) to grow old, an old man, a beard.

קפ dsakaph, (*to strike a returning curve to the face or appearance*) to raise up, make erect, straighten.

קק dsakak, (*to clear with much curving or pouring forth*) to pour forth repeatedly; therefore, to purify metals, to purge. Daikim, chains, fetters, i. e. bind-round a person.

רר dsarab, (*to direct motion within the bed of a river*) to flow. Sanscrit सर sara, a waterfall, cascade, from सृ sre, to go, run.

רר dsarah, (*to drive a person to flight*) to disperse, scatter, winnow corn, fan; a crown, i. e. striking forth rays of light; therefore, to surround, encompass.

ררר dsardsiph, (*to extend much in dispersion over the surface of the earth*) an irrigation.

ררר dsardsir, (*to extend much dispersion in running*) a greyhound, to bind the loins for running.

ררר dsarach, (*the breast shining in its motion*) the rising of the sun, the East, a rising, to be ~~splendid~~, indigenous 'quasi ibi, ubi vivit Oriundus.'

ררר dsaram, (*to strike an impetus to water*) to inundate, a flux, issue.

ררר dsaro. (*flight from the member of man*) the seed of man, seed in general, to sow seed, &c. Dse-ruo, the arm, shoulder of an animal, i. e. the impeller of men and animals.

דָּרַח *dearak*, (*to impel in a curve*) to sprinkle, a vessel for sprinkling, a bowl.

דָּרַח *dearath*, (*to strike out a concealed or separate flight or length*) a span. Sanscrit सरत्ति *saratne*, a short cubit. Arabic ذِرَّة *zari*, middle-sized. The span is described as a measure between the stretched out thumb and little finger, varying according to the span of different persons.

ח

Its chief significations are, the chest, belly, womb, the guttural or harsh sound of the breath, concealment.

חָבַח *chaba*, (*much in concealment*) to conceal, hide. Sanscrit कूब *kuba*, to hide, cover, conceal.

חָבַב *chabab*, (*much in the breast*) to love, the bosom.

חָבֵה *chabah*, a person hiding himself. See *chaba*.

חָבַת *chabat*, to thresh, beat, i. e. to spread from its hiding place.

חָבַל *chabal*, (*labour in the womb, or power over the womb-man*) all the significations given to this root, seem to depend from these two ideal meanings. to travail in child-birth, to bring forth young, the pain of a woman in labour, sorrow, violent pain; to pledge or plight as in marriage, to pledge, to be bound, confuted; to be corrupt, offend, &c. from the

offensive nature of the after-birth; from the umbilical cord, or the marriage bond, a cord, rope, cable; a lot or inheritance, 'quæ funiculis mensoriis dividebatur,' a region, province, band of men, a ship-master who manages the tackling, a band of men assembled together for good or bad counsels; therefore, damage, harm.

חַבָּצֶלֶת chabatslath, (*the concealed strength in the bosom of the bud*, viz: the ottar) a rose.

חָבַק chabak, (*to incline upon the breast*) to fold, embrace.

חָבַר chabar, (*flight on the bosom*) to associate, be joined with, coupled together, a companion, one associated with a familiar spirit, a blow on the breast or other part of the body, a bruise.

חָבַשׁ chabash, (*the heavenly power in the bosom*) to govern, bind, put on, &c.

חַבַּת chabath, (*a cover on the breast of iron*) a flat plate of iron with a cover, a gofer-iron.

חָגַב chagab, (*to go upon the breast*) a grasshopper, locust. Sanscrit खग khaga, a grasshopper.

חָגַג chagag, (*much motion for the chest*) to feast, festivity, to dance at a feast, a tremulous dancing sort of motion, terror.

חָגָה chagah, (*a person entering into a place of concealment*) a fissure, cleft of a rock.

חָגַר chagar, (*to go the flight or round of the belly*) to gird, bind round the body, a girdle.

חַדָּד chadad, (*to give a bird-chest to the edge of a sword*) to sharpen, sharp things.

חַדָּה chadah, (*to give life or joy in the bosom*) to rejoice, make glad. Chedvah, gladness. Chadya, the the breast or place for much joy.

חָדַל chadal, (*to yield up the strength of the breast*) to cease, leave off, fail, free from earthly cares, &c. Chedel, the world of departed spirits. Isaiah 38. 11, will therefore read, I shall no more behold ~~man~~ when I am with those that inhabit the place of departed spirits.

חָדָק chadak, (*to give a curve like a bird's chest*) a thorn.

חָדָר chadar, (*to enter into a place of concealment*) an innermost chamber, a bed-chamber, a secret and retired apartment.

חָדָשׁ chadash, (*to give a bosom of light*) the new moon, first day of the month, new, recent, to repair, renovate.

חָוָב chub, (provisions for *the belly* or consumption of the house) to run into debt, a debtor, and also a creditor.

חָוָה chug, (*to go the round of the belly of the waters, &c.*) to compass, surround, a circle, a pair of compasses for making a circle, &c.

חֹד חוד, (*giving of a concealed subject*) an enigma, abstruse sentence, to speak enigmatically.

חֹוּה chuah, (*speech from the chest*) to shew, declare. Chavvah, Eve, i. e. a person from the breast.

חֻד chuds, (*a cutting of the breast of the land*) a port, haven, an indentation in the coast.

חֻךְ chuch, (*very much bent*) a hook, clasp, bracelet, ring, chain.

חֻט chut, (*to adapt to the belly or shape*) to sew, join clothes together, thread, cord, &c.

חֹל chul, (*labour of the womb*. See chabal) to travail with child, be in labour, pain, anguish; to fear and tremble at its coming, to minister relief, wait on, to expect or look forward to, to deliver, &c. Chol, the sand of the sea, i. e. the strength of the breast or sea-shore. See Jer. 5. 22.

חֹמ chom, dark-coloured. See chamam.

חֹס chus, (*light of the breast*) to pity, spare. Cruelty is coupled with darkness. Psalm, 74. 20.

חֻץ chuts, (*to bud or come forth from the inner part*) outside, a street, without, except, &c. 'locus exterior respectu ædium.'

חֹר chur, (*to proceed from the bosom of the sun*) the colour white, pale, white as the dazzling rays of the sun. Persian خور chur, the sun.

חֻשׁ chush, (*fire of the breast*) to be precipitate, hasten, accelerate, be prompt, speedily.

חֹד chadsah, (*a person penetrating within*) to inspect, gaze, behold, see, a vision, a prophet, a window, the breast.

חֻדִּים chadsids, (*an extensive shining from the breast of a cloud*) lightning.

חֲדָסָק chadsak, (*to surround the breast with courage*) to make strong, confirm, tighten, hold fast, &c.

חֲדָסָר chadsar, (*to wound the belly in its flight with its tusks*) a wild boar, swine.

חָטָא chata, (*to spread or prostrate much on the belly in idolatry, &c.*) sin in general, to transgress a law, err, deviate from; a sacrifice for sin, to expiate, purge. I propose the following translation of Job, 41. 25. When he raiseth up himself, the mighty are afraid: at the shiverings of *their spears*, they flee sideways. Sanscrit कुट kuta, to go crookedly. This is the usual method of escape from a crocodile.

חָטַב chatab, (*to spread upon the bosom of the earth*) to fell or cut wood.

חָטַם chatam. (*to spread or put off for a season*) to protract, delay, smother or stifle.

חָטַף chataph, (*to spread or oppose the breast in the face of another person*) to take openly or by force, to seize.

חָטָר chatar, (*to spread in flight from the bosom of a tree*) a twig, rod.

חַיָּאֵל chayal, (*the extent of life in the breast*) to live, revive, life, a living creature, small towns or villages where men live, victuals for sustaining life; a troop of warriors, i. e. men extending a front for battle.

חַיִּל chil, (*to extend the breast for force*) strength, an army. i. e. a power of fronts extended; wealth, i. e. an abundance for the stomach.

חִיץ chits, (*to extend clothing to the brest or body*) a wall. The passage where the word occurs, Ezechiel, 13. 10, is highly metaphorical. The sense is as follows. One prophet gave the people a surrounding of comfort and peace; and lo, others lauded his prophetic assurances. Syriac ܚܝܬ chits, and Ethiopic ሐደረ chits, to surround, encompass.

חִיק chik, (*an extensive curve upon the chest*) a bosom, breast.

חָכָה chacah, to expect, wait for, tarry. See chacac. The idea seems to be taken from the angler, who sits waiting for a bite.

חָכָךְ chacac, (*the curves leading to the stomach*) the palate, roof of the mouth; a fish-hook, i. e. curved like a bird's chest. See chach.

חִכְלִילי chaclili, (*the strength or heat drawn from the chest and extended to cover the face*) red, flushed with wine, &c.

חָכָם chacam, (*the measure or fulness of the breast reined in*) to be prudent, wise, &c. Chachmoni, an Hachmonite, or one of the family of a celebrated and wise man.

חָלָה chala, (*much strength on the bosom*) scum.

חָלָב chalab, (*strength in the breast*) milk, fatness. Chelbon, a place famed for its wine. Chelbenah, galbanum, a fat kind of gum.

חָלָד chalad, (*the donation of the power of the chest*) the term of a man's life, an age, time; metaphorically, the earth. Choled, the weasel, i. e. having the

gift of the lion, or courage, in its bosom. Sanscrit
काल kāla, time, death.

חלה chalah, (*the breast labouring for life*) to be diseased, sick, infirm, to wait on a sick person, to intreat, pray for a recovery. Chelyah, a chain for the neck, i. e. an extent of labour for the neck of a person,

חלט chalat. (*to spread or utter with force from the chest*) to utter with energy.

חלכה chalcah, (*the power of a person's breast bowed down*) to be poor, dejected, afflicted, &c. a poor man.

חלל chalah, (*much labour of the womb*) to travail in labour, bring forth young, perforate, wound, profane, make a hole; therefore, a pipe, to dance to the pipe, holes, caverns. Chalilah, absit, be it far, an expression of disgust at the sight of the after-birth; a cake, i. e. very much strength for the belly. Thechillah, the beginning or opening of a business. Sanscrit कलल kalal, the womb.

חלם chalam, (*a measure of labour in the chest*) to dream in sleep, to be refreshed, made healthy and strong by sleep. a person who interprets dreams, a Nehelamite. Challamuth, the white of an egg, i. e. a sort of dead parturition, compounded of chalal, and muth. Achlamah, a stone of considerable strength or hardness. Chalamush, a flint, i. e. a hard stone producing fire.

חלaph, (*strength of the inside passed to the*

outside) hair; therefore, to pass through, pass away, change, a turn, for, instead of, in return for. Machalaphim, knives to cut the hair, &c. with.

חָלַץ chalats, (*to shoot forth the strength of the inner parts*) to draw forth, loosen, expose, free. Chalatsim, the loins. See Gen. 35. 11. Machalatsoth, drawn off or changeable garments, such as are put over the ordinary garments, as a cloak, &c.

חָלַק chalak, (*to curve or take strength from the breast*) to receive or give nourishment; therefore, to apportion, lot out, distribute, a portion, share, &c. Also, to be soothing, flattering, smooth, soft, slippery, i. e. to turn aside the strength of the bosom.

חָלַשׁ chalash, (*the power of the breast or body at rest or inactive*) to be subdued, discomfited, weak, &c.

חֶמֶה chama, (*the most excellent portion of what proceeds from the breast of milk*) butter.

חָמַד chamad, (*to give a portion of the breast or thoughts upon a person or thing*) to wish for, long after, desire.

חָמָה chamah, (*a person who is a part belonging to the produce of the womb*) a father in law, mother in law. Chomah, a wall, i. e. the like protection to a house, as a father in law to his son or daughter in law.

חָמַט chamat, (*to spread or go partly on its belly*) a lizard.

חָמַל chamal, (*to yield a portion of the breast, i. e. one of its passions*) to have pity, be merciful, spare.

חַמָּם chamam, (*the chief portion of the inside*) heat. Chum, dark-coloured, brown, from the heat of the sun. Chammanim, images of the sun.

חַמָּס chamas, (*a fiery portion or passion of the breast*) to violate, sin, do injury, &c. Thachmas, the night-hawk, doing violence in secrecy.

חַמָּצִים chamats, (*a portion or passion of the breast budding forth*) to fret, ferment, be angry, leaven, fermentation, vinegar. Chamots, a person of a fretful, angry, or cruel temper. Chamits, provender, i. e. a portion of the shootings forth for the belly. Chamuts, dyed red, as with the fermentation of red grapes.

חַמָּק chamak, (*a measure of the bosom curred away*) to withdraw, turn away, a curvature.

חַמָּר chamar, (*a measure of flight from the bosom or bed of a river, or the sediment of wine*) to be turbid, muddy, troubled; therefore, mud, slime, mortar, clay, red wine, red. Chomer, a measure, i. e. a measure reaching up to the breast, a pile, heap. Chamor, an ass, from its muddy intellect.

חַמָּשׁ chamash, (*breast-measure for life*) five. &c. The Chinese *ou*, in the 2nd. series of numbers, is 5, and to congregate, viz: for war, &c. Chamushim, harnessed. The primary signification of this word appears to be, a piece of armour which was suspended from a chain round the neck to cover the breast, and come below the *fifth* rib to protect the vital parts. Its figure is 5 *ou*, in the third series, five.

חַמָּת chamath, (*hiding in its belly a measure*) a bot-

tle, pitcher. Sanscrit कम्ढ kamatha, a water-jar.

חנה chanah, (*a vessel or house for the belly of persons*) an inn, to take refreshment at an inn; therefore, a camp, to encamp, a cell or place of confinement, a lance, 'quod in castris ejus maximus usus esset.' Persian خان chan, an inn. Cuneiform 𐎲𐎠𐎺𐎠 khañh, a house, chan. See Layard's Nineveh, and Rawlinson's Behistun, translated into *Sanscrit*!!! and signifying, — what? — It is quite right that he has put *mendacium*, as the translation of his barbarous Sanscrit.

חנת chanaht, (*to spread spices within the body*) to embalm. Chittah, wheat, to put forth, i. e. to spread forth the body or fruit from within.

חנך chanac, (*to bend the breast or inclinations of a person or child*) to initiate, educate, instruct, train, an initiation, dedication, 'a house-warming.'

חנם chanam, (*a portion of the inner part or affections towards a person*) out of mere kindness or favour, freely. See chanan.

חנמל chanmal, frost, rime, hoar-frost; compounded of chanan and mul, cutting off the offspring.

חנן chanan. (*many vessels from the womb*) to have affection, kindness, pity, mercy, as towards children, favour, &c. 'stridor quem bruta in casa calamitoso erga pullos edunt.'

חנף chanaph, hypocrisy, deceit, impurity, profaneness, &c. compounded of chanan, and phe, the ap-

pearance.

חָנַק chanak, (to put a curve round the neck of a person) to strangle.

חָסַד chasad, (to give the complete affections of the inwards) benignity, kindness, pity; also, to be malicious and cause shame. Chasidah, the stork, so called on account of its kindness to its parent.

חָסָה chasah, (a person relying on another for pity) to take shelter or refuge. confide, trust. See Chasad.

חָסַל chasal, (to surround the stomach with strength) to eat, consume. Chasil, a caterpillar.

חָסַם chasam, (a measure to restrain the chest or impulses of an animal) a bridle, &c. to rein in; restrain, obstruct.

חָסַן chasan, (a person having a round chest) to be strong, fortitude, valour, powerful, therefore, riches, treasure.

חָסַף chasaph, (surrounded with a bellied appearance) The primary signification appears to be, a pitcher. 2ndly, the clay from which it was formed. Mechusphas, round, i. e. a substance bellied or round all over.

חָסַר chasar, (the shining or good appearance of the belly departed) to be lean, poor, destitute, diminish, &c.

חָפַה chaphah, (a person whose face is hidden) to conceal, hide, cover, veil.

חָפַח chaphads, (hiding from the sword) to run from danger, tremble, hasten, &c. See chaphah.

מחן chaphan, the hand holding or concealing a body or thing; compounded of chaphah and mun.

מחפא chaphaph, to conceal entirely, shelter, protect, a haven, port, covering, bed, &c. See chaphah.

מחפא chaphata, (the wishes of *the heart shooting forth in the face*) to be pleased, wish, desire, pleasure, wagging the tail to denote pleasure.

מחפא chaphar, (*flight through the surface into the bowels*) to dig, search into, investigate. Chaphor-pheereth, moles, i. e. always digging holes. Also, to blush for shame, i. e. rapid flight from the bosom into the face.

מחפא chaphash, white cloth, compounded of chaphah, and shin, a dazzling or white light. Its secondary meaning is liberty, from the custom of stripping off the dark-coloured garment of a slave, and investing him with a white garment, to denote that then he had his freedom given to him.

מחפא chaphaz, to disguise by changing the ordinary dress; therefore, to detect, make a diligent search, discover, &c. Sin is taken in its doubtful or bad sense.

מחפא chatsab, (making *branchings into the inner part of the earth*) to dig, delve, cut, hew, &c.

מחפא chatsah, to cut, divide, halve; compounded of chatsab, and he for beth.

מחפא chatsan, the arm, i. e. the member making the division.

חצץ chatsaph, (the emotions of *the breast shooting forth in the face*) anger, impudence. 2ndly, urgency, or the necessity of complying instantly with the angry commands of a superior.

חצץ chatsats, cutting very much, gravel, stones cut very small. Cheets, an arrow; perhaps, a barbed arrow, 'a scindendo.'

חצר chatsar, (*to jut out in flight from the breast of the house*) a court. Chatseerim, villages near to a walled town. Chatsotsrah, a trumpet, from which a person sends forth repeated juttings of breath. Chatsir, grass, herbage, i. e. an extensive flight of shoots from the surface of the earth.

חקה chakah, (*a person making a curved indenture*) to curve, engrave, &c.

חקק chakak, to carve much, hack, cut, delineate, trace out, a statute, decree, a definitive portion, task, &c.

חקר chakar, (*flight into the windings of the inner parts*) to investigate, scrutinize, search thoroughly, explore.

חרב charab, (*to penetrate into the inside*) a sword, knife, chisel, axe, a sun-beam, heat, drought, to dry up, be desolate, &c.

חרג charag, (*a rapid motion in the breast*) to tremble, shudder, fear.

חרגל chargol, a cricket. An insect of the genus Gryllus, and of the order Hemiptera. The word was

probably formed to imitate its creaking voice, with lamed affixed to denote its loudness. Sanscrit कीरिका kērikā, a cricket.

חרד charad, (*to give a fluttering motion in the bosom*) to tremble, shake, flutter, to be anxious, solicitous, &c.

חרה charah, (*emotion of the soul in the breast*) to burn with anger, fury, heat, fever.

חרז charads, (*a flight or chain of shining things on the breast*) a chain.

חרט charat, (*to proceed with an instrument to give a bellied letter*) a graving tool, pen for writing, a crisping pin, or pin to keep the curls in order, a magician, wise man, one skilled in letters; a bag or purse bellied out with money.

חרך charac, (*to curve away the wing of the breast*) to singe, burn. 'Solent aucupes adurere pennas avium captarum, ne volare queant et aufugere.' Also, a lattice, i. e. curving away the flight of the sun from the inside of a room, &c.

חרול charul, (*a multitude of wings flying from its body*) the thistle. 'R. Da. plane conv. c. Lat. Carlina.' Castell. Persian خار char, a thistle. French carline, the carline thistle. Its down is feathery.

חרם charam, (*a portion cut off from the body*) to cut off, maim, mutilate, separate from, anathematize; to separate or devote, consecrate. Cheerem, a net, i. e. a bellied measure to restrain flight.

חַרְמַשׁ charmash, (an instrument for *cutting up* corn) a sickle.

חַרָּא charas, (*the flight of fire* or heat from *the body*) the sun; also, the itch. Sanscrit खस khasa, the the itch, scab.

חָרַף charaph, (*the flight of rough speech* from *the mouth*) to reproach, defy, cause shame by polluting a woman; betrothed, i. e. a promise of marriage rites. Choreph, winter, i. e. rough winds passing over the face of the earth.

חָרַץ charatz, (*juttings* or emotions that *proceed* from *the breast*) to move in a busy manner, be sedulous, solicitous; to cut off, be mutilated, a decision, a tribula for separating the wheat from the straw, a piece of native gold, pieces or ruins of a wall, cheeses or parts of the curda, i. e. the flight of parts of a body. Chartsannim, kernels, i. e. bodies from whose inside proceed shoots or seed; therefore, the loins.

חֶרֶצָב chartsab, a belt, bandage, tie, compounded of charatz, the loin. and beth, on.

חָרַק charak, (*to curve* or restrain *the flight of harsh speech*, but at the same time to show the inward feelings) to gnash with the teeth.

חָרַר charar, (*much flight in the stomach*) to burn us with a fever, be hot, inflammation, a parched place. Chorim, nobles, freemen, distinguished persons, i. e. clothed in white robes. See chur. Chur, podex, a hole, i. e. flight from or into a body; therefore, cloaca, excrement. Sanscrit खर khara, heat.

חרש charash, (*to turn the surface upwards*) to plough, engrave, fabricate; to practise silent meditation or prayer, fix the thought silently on a person or thing, to be silent, i. e. flight of the inward parts in devotion; a cutting, ploughshare; a branch, bough, wood, i. e. shooting upwards.

חרש cheres, (*a bellied vessel for pouring forth liquids for sacred or profane purposes*) a jar, &c.

חרת charath, engraven. Formed on charat, with thau for teth, to signify that the commandments were written *secretly* by God.

חשב chashab, (*a divine property in the breast*) to reason, think, deliberate, consult, plan, number, &c. Cheesheeb, a curiously wrought girdle for sacred purposes.

חשח chashah, (*the spirit at rest on the bosom*) to hush, be at rest, silent.

חשח chashach, to be solicitous, that which is quite requisite or necessary. Formed on chashab, with cheth for beth, to denote intenseness.

חשך chashac, (*light turned away from the breast*) darkness, obscure, shade.

חשך chasac, (*to keep back the breast from happiness*) to keep back, reserve.

חשל chashal, (*strength of the breast at an end*) to be very weak, feeble, subdued.

חשמל chashmal, (*yielding a strong portion of ethereal fire from its bosom*) amber. In Ezek. 1. 4, we

may suppose that the colour likened to amber was of the yellow sort, making a contrast with the brightness or whiteness of the outer circle, and the redness of the inner circle. Its name is descriptive of its electric property.

חשמן chashman, (*a person with portions of precious stones on his breast*) a prince.

חשן chashan, (*a body giving a light on the breast*) the Jewish high priest's breastplate.

חשף chasaph, (*the outside of the belly made manifest to the sun*) to make bare, naked, reveal, exhaust, draw. Chashplim. flocks, shorn sheep.

חשק chashak, (*to incline to with devotion of heart*) to love, be attached to, cleave to, embrace, desire. Chashukim, bands, fillets. Chishshukim, bands of iron on the circumference of a wheel, felloes.

חשך chashar, (*rays for flight in the belly or nave*) the spoke of a wheel, a collection on all sides, a binding.

חשש chashash, (*continually flying upwards from the belly*) chaff, &c.

חטה chathah, (*the spirit concealed in the womb*) The Hebrew, and all its cognates, have lost the ideal signification of this difficult word. Its synonym is the Chinese 孕 yung, mulier gravida; literally, thou art with child. Coptic Ⲫⲁⲧⲏ chêt, venter. Its meanings will therefore be, 1st. to conceive; 2ly. to receive, take rapidly. Machthah, a censor for receiving incense, fire-pans, snuff-pans, tongs. See chatan.

חַתָּךְ chathac, (*curved in the womb of concealment*) a prophecy, &c.

חַתָּל chathal, (*a covering for the strength of the body*) a swathe, roller.

חַתָּם chatham, (*the measure or filling up of the hidden or concealed things inside*) to seal a letter, put a mark upon, close, a seal.

חַתָּן chathan, to contract a marriage, a bridegroom, son in law, father in law, mother in law, &c. Formed on chathah, with nun for he, to denote any relation to a wife.

חַתָּף chathaph, to take away secretly, plunder by stealth, a prey, rapine. Formed on chatah, with than for teth, to denote secrecy.

חַתָּר chathar, (*flight into the concealed bowels*) to dig, to row or plough the waters with an oar.

חַתָּחַת chathath, (*much concealment of the blood in the heart*) to fear, be terrified, contrite, cast down, broken in spirit. Sanscrit कृत् keth, to fear, terrify.

ט

Its chief significations are, a spatula, to spread, a knife, to heal, adapt.

טָאָט taat, (*much spreading*) a besom, to sweep.

טָבַח tabach, (*knife in the throat*) a cook who killed and dressed the animal, to slay, an executioner.

טבל tubal, (*a quantity of colour spread upon*) to dye, stain, dip, immerge.

טבע tabao, (a *man* or his name cut in stone) a seal, ring with a signet, to sink in mud or water, as a seal in wax.

טבר tabar, (cut by *the knife in flight*) the umbilical cord, the navel, middle. Sanscrit तुड tūda, to cut, break; and with ana epenthetic, तुण्ड tūnda, the navel].

תבת *tebeth*, (*spreading in tents*) the month Tebeth.
 'Hujus mensis die decima Judæi celebrant jejunium
 ob initium obsidionis Jerusalem factæ a Nebucodonosor
 ob Zedechiæ defectionem.' Coptic ⲧⲟⲩⲉⲧⲉⲧⲟⲩⲉ
 contra aliquem pugnare. Sanscrit तपस् *tapas*, the
 name of a month, Magha, (January-February) mor-
 tification, penance.

तार tāhar, (the departure of the plastering on a person) to purify, cleanse, clear from filth. Sanscrit तार tāra, clean, clear, shining, good.

טוב *tub*, (a spreading of light upon the earth) fit, proper, good.

תואה tuah, (*a person spreading of threads*) to spin.

tuach, (*to plaster the breast or outside of a body or thing*) to plaster over, cover, shut, mortar, and daubing. **Tuchot**, the parts about the heart, i. e. the covering of the heart.

तुल tul, (*a spreading of strength*) to send out, migrate, transport, &c. Sanscrit तुल tulā, to dismiss,

send forth, turn out, &c.

תַּר *tar*, (*to spread upon a flight or stratum*) a series, row, order, mountain.

תָּו *tus*, (*to spread towards the sun*) to fly. Syriac תָּו *tos*, to fly.

תָּו *tuth*, (*to extend towards the tent*) to be hungry, &c. Arabic تِيَات *tiyat*, any distant place of rest or shelter to which one is travelling.

תָּח *tachah*, (*a person projecting from the breast*) to shoot with an arrow or spear.

תָּח *tachan*, (*a person projecting into the womb*) to copulate, use friction, grind, teeth, grinders. Coptic ṬḂṬḂ *tah*, miscere, coire.

תָּח *tachar*, (*to spread a flux from the inside*) emeralds. Syriac תָּח *tachoro*, podex.

תָּח *tataphi*, (*to spread much upon the face*) frontlets, phylacteries.

תָּח *tiat*, (*to spread much in extent*) mud. Sanscrit ताय *tāya*, to spread, extend.

תָּח *tian*, clay. Formed on *tiat*, with nun for teth, to denote consolidation.

תָּח *tiar*, (*to spread extensively in flight*) a palace, castle.

תָּח *tala*, (*to spread many quantities of colour*) spotted, stained, patched, &c. Sanscrit तिल *tela*, a spot, mole, freckle.

תָּח *talah*, a kid, lamb. Formed on *tala*, with *he*.

for aleph, to denote a living creature.

ללל talal, (*a great quantity of spreading upon*) to cover over, a covering, dew. Talteelah, to carry into captivity, i. e. an extensive spreading.

טמא tama, (*to receive a great measure of spreading of semen*) to commit fornication, pollute, be impure, unclean.

טמן taman, (*a body spread over in a measure or hole*) to cover up, hide, a treasury.

טנא tana, (*a vessel spreading much*) a basket, paunier. Sanscrit तन tana, and Greek τανω, to extend, spread.

טנף tanaph, (*to spread dirt on the outside of a body*) to defile, make dirty.

טעו taoh, (*the soul of man made to spread or wander about*) to cause to err, to seduce.

טעם taom, (*to set forth to man his measure of food*) to eat, taste, relish; metaphorically, to perceive, understand, know, &c. Matommim, savoury meats.

טען taon, (*to spread a body or burden upon man*) to put a burden upon a man or beast; also, to thrust through, wound, i. e. knife in the body of man.

טפח taphach, (*to spread on the outside of the belly*) to swathe, surround with a bandage of a hand's breadth, a covering, coping, veil, winple, the palm of the hand.

טפל taphal, (*to spread thickly on the surface*) to cover, thickly, augment, &c.

טפסר taphsar, a captain, petty chief; compounded of taph, little, and the Persian sar, a chief.

טפף taphaph, (*to extend much outwardly* or *to be plump*) a little child, to gambol as a child.

טפף taphar, a nail, claw. See tsuphar.

טפש taphash, to be fat, plumped up. Formed on taphaph, with shin, up, for the last phe.

טרד tarad, (*to give an extension of flight*) continually, to drive out.

טרח tarah, (*to spread the spirit* or *humor in flight*) moist, fresh, &c. Persian تر tar, wet, moist, fresh.

טרח tarach, (*to spread in flight from the bosom*) to wear away, empty, diminish, fatigue, a diminishing of spirits or strength.

טרם taram (*a measure* or *fixed term to the spread of flight*) when, at what time or term, yet, &c. Sanscrit तीर tēra, to finish, तर tara, the end of a thing.

טרח taraph, (*to extend in flight* or *attack openly*) to plunder, tear in pieces for food, food, foliage or food for cattle.

Its chief significations are, the hand, finger, to extend, solicit, power.

יאה yaah, (*much solicitation within*) to long for, desire.

נר יאח, (*to yield up the soul to God*) to: appertain, belong to.

נר יאח, (*great extent of force*) to will, determine, adjure, self-willed or foolish.

נר יאר, (*extensive rapid motion*) a river. Coptic יא-פּו יארו, a river.

נר יאש, (*to yield up entirely*) to give up, despair, lose all hope. Samaritan יאש, to liberate, let loose.

נר יאח, (*to yield much hidden*) to concede, acquiesce.

נר יאב, (*extension from within frequently*) to cry aloud frequently.

נר יאב, (*to extend in strength*) produce, increase, what is brought forth, to bring in; a river, i.e. increasing by streams that pour into it; the scurvy, a spreading eruption; a ram on account of the strength of its horns; a jubilee. 'quod cornu arietis inflato promulgaretur.'

נר יאב, (*pointing to a measure in affinity*) a husband's brother, a brother's wife, to marry by affinity.

נר יאש, (*to extend into the upper parts*) to dry up, free from moisture.

נר יאב, a ploughed field, a field, a farmer, arable land. Formed on gabab, with גוד for בֶּת, to denote extension.

נר י: גא', (*extending or pouring forth: ex emotion*)

of *the soul*) to mourn, grieve.

יָגַע yagao, (*the power of man in motion*) to labour, be weary, &c.

יָגַח yagar, (*extending motion into flight*) to fear, be in dread of, &c. The primary signification seems to be, a running away for fear. Yegar, a hill, i. e. extending motion into a flight or pile.

יָד yad, (the member that *gives power*) the hand, hold-fast, tenon, hinge, strength, power; the bank of a river, a shore, the side, edge, scil; the hand of any thing.

יָדָד yadad, (*to give much power*) to cast, throw; to be beloved, dear, i. e. giving the hand mutually. See dud.

יָדָה yadah, (*to bestow power on the soul*) to give thanks, confess, praise, celebrate. Yehudi, a Jew, one who praises God. Also, one who throws, casts away, he being put for daleth. See yadad.

יָדָע yadao, (*to bestow power on man*) to have knowledge, perceive, know carnally, a wizard, to be familiar, related, affinity. Madduao, what knowledge? wherefore?

יָה Yah, (the infinite *extension of the Spirit of God*) Jah,

יָהַב yahab, (*to yield the soul from within*) to give oneself to any work cheerfully, give, deliver, ask, request, offerings, &c.

יָהָר yahar, (*the spirit extending itself in flight*) to be lofty, proud, arrogant.

יֹם yom, (*a measure of a varied extent*) a day, a year, a stated time. Sanscrit याम yāma, time, the eighth part of a day, a term.

יָוָן yavan, (*to yield to the body*) mud.

יָדָם yadsam, (*to bestow a wound in some measure*) to devise, imagine evil.

יָדָן yadsan, (*the sword extended or buckled on the body*) armed.

יָדָסוּ yadsao, (*to cut with force from man*) sweat.

יָחַד yachad, (*to bestow the power of the breast on another*) to incline to, Psalm 86, v. 11, to unite, join together, make as one. alone, single, &c.

יָחַל yachal, (*to prolong the strength of the breast*) to hope, wait for.

יָחַם yacham, (*to mete out power into the womb*) to copulate, conceive, grow hot; therefore, to burn with anger, rage, fury, poison.

יָחִמֹר yachmor, the fallow deer, i. e. to extend or be swifter than the ass. See chamar. Arabic يَحْمُور yahmur, a two horned animal resembling a deer, but swifter, a wild ass.

יָחַפּ yachaph, (*to throw concealment over the face*) unshod, barefoot. The yod is affixed to chaphah, to denote greatness of mourning, shown by having not only the head veiled, but also the feet bare; barefoot is therefore a secondary signification.

יָחַס yachas, (*to extend the offspring of the womb up and down*) a genealogy, to reckon by genealogies.

יָבֵב yatab, *to do good extensively, good, best, &c.*
Formed on tub.

יַיִן yain, (*much strength for the cup*) wine. Greek οἶνος, wine. Gaelic fion, wine. Finnic iuon, to drink.

יָכַח yacach, (*to extend a smiting into the breast*) to rebuke, correct, chasten; to shew, appoint, determine, judge, &c.

יָכַל yacal, (*to extend the smiting forcibly*) to overcome, prevail, have power. Mical, a brook. This word is applied to the river Jordan when swelled to a powerful stream. A. Saxon micel much,

יָלַד yalad, (*to transmit an extension to a person's strength*) to beget a child, procreate, bring forth a child, a boy, girl, offspring, youth, travail, a midwife, generation, &c. Coptic ἄλως alou, puer, puella, infans esse.

יָלַח yalac, (*to put forth the strength in curves*) to walk. go, come, lead.

יָלַל yalal, to bawl, howl, cry aloud, alas, oh. Formed on halal, with yod for he, to denote a greater degree of loudness.

יָלַפַּת yalepheth, (*to protrude the strength to the outside from the inside*) the scab.

יָלַק yalak, (*to curve or eat extensively for strength*) a species of locust. Coptic ἄλωςλα aloula, a locust, put for the Hebrew arbēh, a locust, in Nahum, c. 3, v. 17.

ים *yam*, (*an extension of waters*) the sea; south, 'respectu situs maris rubri.' Yeemim, mules, from the idea of the sea being composed of a mixture of different waters. Coptic ⲓⲟⲙⲓ *iom*, the sea.

יָמָן *yaman*, (*to extend the portion or liquor in the cup*) the right hand, the south, as being on the right hand when they faced the east, to turn to the right hand. Coptic, by metathesis, ⲓⲟⲛⲁⲙⲓ *ionam*, dextra. Ethiopic ያሙን *yemene*, dexter.

יָנָה *yanah*, (*to yield the body to a person*) to suffer oppression, to afflict, &c. Yonah, a dove, 'quasi oppressioni et predæ exposita.'

יָנַח *yanach*, (*to extend a body on the bosom of any thing*) to put to rest, put into its place, suffer to remain, let alone, rest, quiet, an offering deposited.

יָנַק *yanak*, (*to extend the curve to the body*) to give suck, a nurse, a sucker, young twig.

יָסַד *yasad*, (*to give an extent of dominion*) to lay a foundation, establish, take counsel for the purpose of establishing a decree, a founder, foundation.

יָסַח *yasac*, (*to extend in a curve or pour out upon a king or prophet*) to pour forth for the purpose of anointing.

יָסַף *yasaph*, (*to extend a surrounding on the outside of a thing*) to increase, add, &c.

יָסַר *yasar*, (*to extend the flight of authority*) to instruct, bear rule over, chastise, instruction, &c. Mo-seen, a chain, a band, i. e. to give a surrounding of flight.

יָאֹד yaod, (*to give an extension or multitude of men*) to congregate, call together, appoint, constitute, betroth, a meeting, congregation, synagogue. Sanscrit यज yaja, to associate, worship.

יָאֹח yaoh, to sweep away the ashes, &c. made by sacrificing, to sweep away, remove, a shovel. Formed on yaod, with he for daeth, to denote one who performs the office of sweeping.

יָאֹדִים yaods, (*men who handle the sword*) fierce, warlike, strong.

יָעוֹד yaot, (*to extend a spreading upon man*) to clothe. Yeot, to give counsel, &c. i. e. men who give a multitude of opinions, counsellors.

יָאֹל yaol, (*to extend to man power or profit*) to gain an advantage, benefit, profit. Yaolah, the goat of the rock, wild goat, ibex, i. e. extending motion with strength. Beliyaol, of no utility, Belial, compounded of bal and yaol.

יָאֹן yaon, because of, wherefore, Formed on onah, with yod for an extension,

יָאֹפֶה yaoph, (*man extended on his face*) wearied, extended, faint, &c. Thoophoth, stores, i. e. extensive in treasures; therefore, strength, &c.

יָאֹצֵא yaots, (*man extending the branches of wisdom*) to counsel, advise.

יָאֹר yaor, (*an extensive place of safety for the flight of man*) a forest, wood; a honeycomb, i. e. having cells like a forest.

יָפָה yaphah, (*the soul extending over the face*) to be beautiful, of an angelic appearance.

יָפַח yaphach, (*to send forth from the chest through the mouth*) to breathe.

יָפָהוּ yaphao, (*the Power of God in the face of man*) to shine forth. See Deut. 33. 2. brightness.

יָפַת yaphath, (*to offer the appearance of a hidden thing*) a miracle, prodigy. Japheth, i. e. extending over the face of the earth in tents.

יָצָא yatsa, (*to put forth many sprouts*) to project, spring forth, proceed, excrement, filthy, children, progeny.

יָצַב yatsab, (*horns or pillars to extend or rest the beams upon*) a pillar, statue, to be firm, place firmly, a deputy set up in the place of a king, a firm place or station, a garrison or place of defence, firmness, truth, certitude.

יָצַג yatsag, to constitute, appoint, place. Formed on yatsab, with gimel for beth, to denote motion to a station.

יָצָא yatsao, (*man stretching his branches or limbs*) to stretch along as on a bed, spread, strew, a bed, chamber.

יָצַק yatsak, (*to throw forth shoots in a curve*) to pour forth liquids, fusion of metals; therefore, to make firm, hard, establish.

יָצַר yatsar, to form, fashion, model, a potter, maker, an imagination formed; to be weakened as clay

when formed into a vessel. Formed on yatsa, with resh for aleph, to signify flights by degrees.

יָצַת yatsath, (*a power of juttings forth from concealment in a body*) to burn.

יָקַב yakab, (*to extend a curve within*) a winepress.

יָקַד yakad, (*to yield an extension of curves*) to shoot forth flame, burn, a hearth.

יָקַח yakah, (*a person extending a curve or obedience*) obedience, submission.

יָקַע yakao, (*the hand upon the curve or thigh of man*) to bow out, be bandylegged, to recede or depart from, hang up, suspend.

יָקַף yakaph, (*to extend a curve round the outside*) to surround, gird.

יָקַץ yakats, (*to add to the rise of buddings*) to awake out of sleep. The metaphor is taken from the springing forth of fresh vegetation at the reappearance of spring.

יָקַר yakar, bright, light, precious, glory, honour. Formed on yakad, with resh for daleth, to denote a rushing forth.

יָקַשׁ yakash, (*to spread a curve upwards*) to set a snare, a fowler, &c.

יָרָא yara, (*to tend much to flight*) to fear, reverence, terrible.

יָרַב yarab, contention. See rub.

יָרַד yarad, (*to make an extent of motion downward*) to bring low, humiliate, descend, a steep place.

יָרַח *jarah*, (*a person extending a flight*) to throw, cast, shoot, instruct or cast good precepts before another, an institution, law. doctrine, water cast from the clouds, rain.

יָרַח *jarah*, (*to increase the appearance or body in flight*) the moon, a month.

יָרַת *yarat*, (*to spread or turn away the direction of flight*) to turn aside out of the way, depart from a right course, be perverse.

יָרַח *yarac*, (*the curve that extendeth flight*) the thigh, a side.

יָרַח *yarao*, (*the natural force proceeding from man*) to be evilly affected, to show a man's natural propensities; a curtain, i. e. a thing extended to screen a man.

יָרַח *yarak*, (*to extend flight in a curve*) to spit, to cast forth, shoot forth; therefore, *herba*, a green herb, a blasting or greenness on corn, &c. *Yerakrak*, somewhat greenish, like gold found in greenish-yellow copper pyrites. See Psalm 68.13.

יָרַשׁ *yarash*, (*to extend flight upwards*) to inherit from ancestors, inheritance, possession; to be poor, to take away, i. e. to snatch with the hand up or from another; new wine that quickly takes its flight upwards.

יָשַׁב *yashab*, (*to extend in rest*) to sit down, settle, place, fix one's place of abode, inhabit, take or inhabit a wife, an inhabitant or sojourner, &c.

יָשַׁח *yashah*, (*extending a portion of the Triune* ,

Deity to a person) to be, exist, essence, substance, reason, wisdom, virtue, &c. Sanscrit आस āsa, to be, exist.

יָשַׁח yashach, (*to throw the bosom upwards*) a casting down, prostrating. Shachath, a ditch. made by throwing the earth upwards.

יָשַׁת yashat, (*to spread out with the hand upwards*) to hold up, extend.

יָשַׁם yasham, (*to extend a measure of rest*) uncultivated land, desolate, solitude, &c.

יָשַׁן yashan, to sleep, grow old, remain long. Formed on yasham, with nun for mim, to denote a man's body.

יָשָׁא yashao, (*to extend eternal happiness to man*) salvation, to save, deliver, help. Greek Ἰησους, Jesus.

יָשֶׁפֶה ya-shepheh, (*to show the spirit of light on the surface*) the white jasper.

יָשָׁר yashar, (*to extend flight in rectitude*) to be right or proper, direct, in a proper manner, &c.

יָשַׁשׁ yashash, (*reaching to final emancipation*) very old, &c.

יָת yath, the, &c. See ath.

יָתַב yathab, to sit, remain. See yashab.

יָתַד yathad, (*to give extension to the tent*) a stake, pin.

יָתוֹם yathom, (*the measure of power hidden*) an orphan, a child deprived of his father, poor.

יֶתֶר *yathar*, (*an extension of flight in the storehouse*) the residuum or what was left after the dues were paid, store, the greater part of a man's produce from his land; therefore, excellence, emolument, further, more, &c. **מֵיתָרִים** *Meetharim*, a cord, i. e. to extend the opening of the tent. **יֹתֶרֶת** *Yothereth*, a caul, i. e. extending a flight about the hidden parts.

כ

Its chief significations are, a bow, curve, to shoot, smite, take, likeness.

כָּאֵב *cab*, (*much smitten within*) to be grieved, in pain, tormented in mind or body, sore, spoiled.

כָּאָה *cah*, to grieve, make sad, stricken, contrite, broken in spirit. Formed on *cab*, with *he* for *beth*, to denote the soul.

כָּבֵד *cabad*, (*to bestow a curve on the body*) to be laden with riches, honours, or years; bowed down, heavy, weighty, dull, slow, the liver or heaviest duct of the human body; honour, glory, renown, plenty, &c.

כָּבַה *cabah*, (*a curve upon the spirit*) to quench, put out, extinguish.

כָּבַל *cabal*, (*a curve or impediment on the strength*) a fetter, bond. *Cabul*, nomen proprium regionis, probably so called, from its being bound by the mountains of Tyre.

כבס cabas, (*to smite or beat in a curved vessel or tub*) to wash, cleanse, a fuller.


כבוע cabao, (*a curve or covering upon man*) a helmet.

כבר cabar, (*flight in curves* i. e. layer upon layer) to increase, multiply, accumulate, abundantly, mighty; a pillow, a sieve for sifting corn, layer upon layer, a grate, a kind of thick gauze, a certain number of distances of space. Chebar, a river receiving many tributary streams.

כבש cabash, (*to bend in mightiness*) to overcome, subdue, subjugate; a footstool, a furnace for subduing metals.

כבש cabas, a lamb. Formed on cabashi, with sin for shin, to denote a tame animal used for a sacrifice both to God, and a false deity.

כדב cadab, (*to put forth words curvedly*) to lie, deceive.

כדד cadad, (*to give many curves*) a spark, a barrel. Cadcod, an agate, and perhaps glass. All chalcidies give sparks with steel. The Chinese have 王戔 po, glass; compounded of yu, a kind of agate, and py, a skin: it therefore means, a thin plate of agate or chalcedony. The Hermesian hieroglyph for glass, viz: , seems to signify, earth in a crucible. Malay catsja, glass.

כדי cadi, as. See di.

כדנה cadnah, as, &c. See danah.

כָּדָר *cadar*, (*to give flight in a curve*) a ball, a curve stretching out like the wings of an army, round about, the disposition of an army for battle.

כֹּה *cah*, (*to curve or return speech*) so, thus, here, &c. an answer of agreement.

כָּהָה *cahah*, (*much of the spirit withdrawn*) to fail, be dull, dim, faint, to smoke instead of bursting out into flame. to restrain, bind up.

כָּהַל *cahal*, (*the soul extending its power*) to be able.

כֹּהֵן *coheen*, (*a person offering the cup or body*) a priest, minister, ruler, to officiate as a priest. Armenian *kahana*, a priest.

כֹּנָה *cua*, a window. See *cadad*.

כֹּנָה *cuvah*, (*a likeness of the Spirit of God*) burning, to burn as fire.

כֹּחַ *coch*, (*breadth of the chest*) strength, power; a chameleon, from the form of its chest. Sanscrit *कोक* *kok*, a chameleon, lizard.

כֹּל *cul*, (*a bending of strength*) to hold, contain, sustain. Sanscrit *कुल* *kūla*, to enclose. hold, the bank of a river.

כֵּן *eun*, (*to bend in token of assent to the proposition of a person*) to confirm, establish, direct, dispose, be agreeable to. *Ceen*, rightly, so, thus, surely, a base, foundation. *Cannah*, a prepared place, Psalm 30. 15, translated, a vineyard. *Cavvanim*, flat cakes offered to the moon, as *Isis*, or *THE woman*.

כוס *cus*, (*the curving of a circle*) a cup; an owl, i. e. turning from the sun. Sanscrit कुशय *kūshaya*, a cup; from *kush*, to enfold.

כור *cur*, (*a curve for the fusion of metals*) a furnace. Cor, a flour-bin, containing about 605 English pints. Mecurah, commerce, i. e. to mete out the produce of the furnace for the commodities to sustain life.

כוש *cush*, (*to stretch towards the shining or East*) Cush. Sanscrit कुश *kūsh*, 'one of the great *Dwipas* or divisions of the universe, surrounded by the sea of spiritous liquor; supposed by Mr. Wilford to be the land of Cush of scripture, and to comprehend the countries between the Indus, the Persian gulf, and Caspian sea.'

כזב *cadzab*, (*to cut crookedly within*) to lie, to be deceitful.

כור *cadzar*, (*to curve the sword in flight*) fierce, cruel. The primary idea appears to be, pursuing a person in flight, and slaying him without opposition.

כחד *cachad*, (*to give a withdrawalment into concealment*) to abscond, lie hidden, &c.

כהל *cachal*, (*to trace the curve of the eyelids with a power of a dark colour*) to paint the eyebrows, colour, paint.

כחש *cachash*. (*the belly upwards*, i. e. the plumpness of the belly *curved away*) to fall away, fail, decrease, be deficient; therefore, to deny a thing, liars.

כי ci, thus, because, for, since, therefore. See cah.

צידון cidon, (*a weapon thrown from the hand in a curve*) a spear, javelin, target, destruction.

ציל cil, (*to grasp a quantity with the hand*) a covetous person, miser, griping, holding fast.

צמח cimah, (*to pour forth an abundance of water*) Pleiades. Sanscrit कम् kam, water. Aquarius, is expressed by कुम्भ kũm-bha, a water-planet, a sign of the zodiac, a small water-jar.

ציס cis, (*a curve or purse filled by the hand to a circular appearance*) a money-bag, purse.

צוק ciph, (*to extend a crooked appearance*) a rock.

צור cior, (*a curve of an extensive flight*) a laver, large pan, a kind of stove for pots.

צך cac, so. See cah.

צכב cacab, (*in the second curve or heaven*) a star.

צכר cacar, (*the procedure of two curves*) a round thing, a plain surrounded by hills, a loaf, a talent or round piece of metal.

צלל cala, (*to restrain with much force*) to coerce, restrain, confine, prohibit, a prison, fold for sheep. Cilaim, intermixtures, adulterations, i. e. much or indiscriminate curving of the strength, seed, &c. Sanscrit कल kala, to bind, tie, semen virile.

צלבל calab. (*to tend towards greatness of intellect*) a dog Celub, a basket, cage, i. e. twisted in strength. The Chinese 犬 kuen, chien, can-is, signifies,

literally, pointing or approaching to greatness.

פלה calah, (*to withdraw from the spirit its power*) to faint, fail, come to an end, finish, perfection, consumption.

כלח calach, bent with old age, old age. Formed on calah, with cheth for he, to denote the chest.

כלל calal, to finish, complete, make an end of, the whole, entire, thoroughly, a holocaust, all, every one. Formed on calah, with lamed for he, to signify a complete withdrawing. Celi, each thing of household stuff. Celayoth, the kidneys, i. e. from whence proceed man's strength in curves. Callah, a daughter in law, an espousal, i. e. a woman submitting to her strength or husband.

כלם calam, (*a portion of the power of the mind smitten*) to be wounded in spirit, receive ignominious treatment; therefore, to be ashamed, &c.

לה calaph, (*to smite with force upon the surface*) a hammer.

צמה caniah, (*the soul inclining to water*) to thirst. For cemah, and cemo, see mah.

צמד camads, (*to protect a portion of a woman's curves or breasts*) a stomacher, zone, stays.

צמן caman, (*a place for laying up a measure of any thing*) goods laid up in a treasure house. Cammon, cummin, probably so called on account of its numerous seeds in the umbel.

צמס camas, stored up. See caman, with samech for nun, to signify round heaps.

כמר *camar*, (*to curve forth a portion of tenderness rapidly*) to yearn upon, kindle with affection; therefore, to be burned up with heat, priests burning with an idolatrous phrenzy, heat, burning; a net, toil, i. e. a measure for taking animals in flight.

כנה *canah*, (*to apply the propensities of the soul to the body*) to give a nick-name, a prænomen, a society of persons under a certain name, college.

כנמה *canamah*, thus, after this sort; compounded of *cun* and *mah*.

כנן *canan*, (*animals adhering to bodies*) lice.

כנס *canas*, (*to collect bodies into a round heap*) to gather together. Micenesaim, drawers, i. e. a round garment for covering the thighs.

כנע *canao*, (*a man bending his body*) to humble oneself, bow down, bring low; a merchant, one who makes humble obeisances in trafficking, a Canaanite or merchant. Canaan, the grandson of Noah and son of Ham; he was a merchant. merchandise.

כנף *canaph*, (*the curve on the outer part of the body*) a wing, skirt of a garment, the extremity of any thing, to be removed to the farthest part of any place.

כנר *canara*, (*to incline the body to flightiness*) a harp. Greek *κινυρα*.

כנש *canash*, (*to gather bodies upwards or to one point*) to gather together, congregate.

כסה *casa*, (*a seat with a large curve over it*) a throne.

כסא casah, to cover, hide, a covering, garment, clothing. Formed on casa, with he for aleph, to signify the person covered.

כסח casach, (to curve or cut off the surrounding parts from the trunk) to prune, cut down, tear, lacerate, cut.

כסל casal, (to take away a power of heat from the body) to be torpid, wanting vigour, slothful, foolish. Cisleen, a winter month, answering to our November. Cesil, Orion, 'est sydus frigidum.' Arabic كسر casil, frigide.

כסם casam, (to take off a portion of the surrounding part of the head) to shave, rye, that has a beard.

כסס casas, (to take in all the surrounding people) to take a census, reckon, count, number, estimate, a cess.

כסף casaph, (to extend the circle of the mouth or open it in a longing manner) to desire, covet. Ceseph, silver, money, i. e. receiving the face or appearance of the moon.

כסת casath, (to extend or make a circular thing for an inner apartment) a pillow. They were probably made for the obscene worship of Isis, or Venus.

כען caon, now, i. e. answering a question, &c. compounded of ca and onah.

כעס caos, (the fire of man curving out) to be angry, indignant.

כפה caphah, (the outward appearance of the spirit

turned away) to appease, extinguish anger, pacify.

כפל caphal, (*to inject into the mouth the strength* i. e. the union of the sexes) to double, couple, conjunction. Arabic كثر cafal, progenies, foetura. Greek προσκολλω, to cleave to. Matt. 19. 5. Gaelic cupall, to pair, couple, copulate. Latin copulo.

כפן caphan, (*to bend the front of the body*) to bend. Caphen, famine, that bendeth the body.

כפס caphas, (*to curve or bind together the enclosure on the outs de*) a rafter, beam.

כפף caphaph, (*to curve much outwardly*) to bow down, bend, make hollow, the curved part or palm of the hand, the sole of the foot, a spoon, hollow cloud, a bending bough, the handle or bender or turner of a lock.

כפר caphar, (*to spread in flight over the surface*) to pitch over, cover over, appease, expiate. disannul by smearing over the writing on a tablet, obliterate, a covering place, village, a young lion under the cover or tutelage of its dam, pitch, redemption, expiation, hoarfrost that covers the ground, a cover for a dish, and for the ark of the covenant.

כפש caphash, to cover the mouth. Formed on caphar, with shin for resh, to signify up.

כפת caphath, (*to curve round the outside for the furnace*) to bind.

כפתור caphthor, (*a binding or finishing of flight or completion of any single piece of workmanship*) a knop, liutel.

כרוב carub, (*a bending of the wings inwards*) a Cherub.

כרבל carbal, (*to bind round in a power of folds*) to fold round, clothe, a turban.

כרה carah, (*a person curving in depth*) to pierce, dig, a pit; a banquet, feast, i. e. persons making a flight in a complete curve at their meals; therefore, provisions, to buy food, &c.

כרו carads, to give notice of a proclamation to be made by sounding a trumpet, proclaim, a herald, a crier. See kara. Kaph and caph, have both the same verbal meaning, to curve, and dsain for aleph, to denote an instrument.

כרד carac, (*to curve about completely*) a cloak, to envelope, &c.

כרוב carcob, (*the whole extent of the curvature within*) the whole compass of the interior, filling up entirely.

כרכם carcom, (*to entirely cover with water or perspiration*) saffron, curcuma. One of Kennicott's readings is carcos, i. e. to entirely cover with the colour of fire. Sanscrit कर्चूर karchūra, curcuma reclinata; कर्बूर karbūra, curcuma reclinata, gold, of a deep yellow colour: therefore, carcom points to the sudorific qualities of the plant, and carcos to its colour. 'Safran teint en jaune, comme le safran. Les Indiens s'en servent pour donner cette couleur a leur ris, et a plusieurs autres sortes d'alimens; d'où vient qu'on l'appellent encore *safran des Indes*' Furetiere.

כרם caram, (*to extend in flight to a great measure*)
a vine, vine-dresser.

כרמל carmel, a fruitful plain, Carmel, compounded
of caram a vine, and lamed strength. Carmil, purple,
from the purple fish taken near to that Carmel bor-
dering on the Mediterranean.

כרס caras, a throne. Formed on casa, with resh for
aleph, to denote its belonging to a whole kingdom.

כרסם carsam, to lay waste. Formed on caras, with
min to denote meting out or finishing. Compare it
with Ps. 79. 1.

כרע caro, (*a man bending as he proceeds*) to stoop
down, bend the legs, the legs.

כרפס carphas, (*to extend in flight for the surround-
ing of the outside of the body*) carbasus, cotton. Sans-
crit कर्पासः karpasas, the cotton tree; compounded
of kré, to make, and pāsa, to bind round.

כרר carar, (*to curve in flight much*) to dance, leap.
Carcar, a swift beast; probably, a white horse. Sans-
crit कर्क karka, and कर्कर karkara, a white horse.
beauty. Turkish كرك curc, beauty. Car, a pasture,
from its extensive cropping. A lamb, from its sport-
iveness, a battering ram, and its captain. A pannier,
from its curved form.

כרש caras, (*to curve in flight upwards and down-
wards*) the belly.

כרת carath, (*to send away from the chamber or bed*)
to divorce, separate, out, a beam, separating two walls.

Sanscrit कर्त्री kartto, scissors, from kreta, to cut.

כשב casab, a lamb. By transposition, from cabas.

כשד casdi, (*to give power by drawing forth false pretensions to a divine inspiration*) Chaldeans.

כסה casah, (*a soul curved upwards with ungodliness*) to be puffed up with ungodliness.

כשל cashal, (*to curve away the power in holiness*) to fall away, fail, stumble, a stumbling block, ruin. Cashil, a chisel, &c. i. e. curving upwards a power of chips.

כשפ cashaph, (*to extend the eyes to the face of the heavens*) to use enchantments, a sorcerer.

כשר cashar, (*to tend in proceeding towards heaven*) to proceed rightly in righteousness, right, rectitude. Cosharoth, chains, fetters, that keep a person from doing wrong. Ceeshor, a spindle. i. e. the upright pin upon which the thread is wound.

כתב cathab, (*to curve in secret characters*) to practice the rare art of a scribe, a writing, inscription.

כתל cathal, (*a curve of strength to an inner apartment*) a wall.

כתם catham, (*to strike the measure of secrecy*) to put a mark on, stamp, seal; therefore, gold, as stamped in ingots.

כתר cathan, (*to throw round the body for concealment*) a coat, &c.

כתף cathaph, (*the outward curves of a house*) a jutty, shoulder, the projecting part of the sea-coast.

כתר cathar, a cupola, chapter or crown to a pillar, a crown, turban. Formed on cathaph, with resh for phe, to denote the utmost flight.

כתש cathash, a mortar, crater, semicircular cavity, to beat in a mortar. Formed on cathar, with shin for resh, to denote turning up, or inversion of a turban, &c.

כתת cathath, to pound, beat, break. The Chaldaic form of cathash.



Its chief significations are, a lion, Lion of Judah, Son of God, strength, power, a quantity, to receive, heat of the sun's rays, &c.

לא la, (*much power*) not, no, a prohibition.

לאב lab, (*much under the heat of the sun*) drought.

לאה lah, (*much labour of spirit*) to be weary, languid, fatigued, troubled.

לאט laat, (*to spread over with much force*) to cover, hide, make secret. Sanscrit लत lata, to enfold.

לאך lac, (*the likeness of great power*) an ambassador, angel, message, office, work.

לאם lam, a people. Formed on am, with lamed for a quantity.

לאב labia, (*to put forth much strength*) a lion.

לאבב labab, (*the strength of the inward parts*) the

heart, mind. Lebiboth, cakes made in the shape of a heart to denote love, to be of good heart, courageous, wise.

לבט labat, (*to spread the power from within*) to fall.

לבן laban, (*a body baked in the sun's rays or fire*) a brick, brick-kiln, a pavement, to be white, as burnt bricks; whiteness, the moon, the white poplar tree; frankincense, from its whiteness; mount Lebanon, from its top being generally covered with snow.

לבש labash, (*to be received on the upper part or outside of the body*) an upper garment, clothing, armour, to clothe, &c.

להב lahab, (*the strength of the spirit from within*) flame, the glittering blade of a sword, &c.

להג lahag, (*the strength of the soul in motion*) study, meditation.

להה lahah, (*the soul in much labour*) to be mad, faint.

להט lahat, to be on fire, in flames, fire. Formed on lahab, with teth for beth, to denote a spreading.

להם laham, (*a measure of plastering over the soul*) to blandish, utter smooth words.

להן laheen, consequently, therefore, besides; compounded of le, sign of dat. case, and heen.

להקה lahakah, (*to curve or collect together a power of souls*) a congregation.

לו lu, (*of or belonging to power*) I wish, beseech, if, perhaps, &c.

לֹג log, (*the limit of quantity*) a log, the least of the liquid measures. Sanscrit लघु lagha, to lessen, diminish, make small, light. Gaelic lag, little; lagan, a little hollow. English, lag, the last, hindmost.

לָוֶה lavah, (*to receive from a person*) to lend upon usury, borrow upon usury, usury, to appertain to, adhere to, join, add, interest, &c. Liveyathan, levian, i. e. a body shut up by additions or scales. Levi, joined. Gen. 29, 34.

לֹד luds, (*cut from strength*) to take away, depart from, decline, be perverse; the almond. Arabic لوز lawiz, the almond tree. Samaritan, ܠܘܕܝܢ ludsin, almonds. Gen. 30. 37.

לֹחַ luach, (*strength of the mind upon the bosom of wood*) a tablet to write upon.

לוֹט lut, to cover, hide, wrap up, go softly, hiddenly, incantations or hidden ceremonies. Lot, gum, resin; probably, the gum of the sal tree. Sanscrit लता-तरु latā-tarū, the sal tree, the medicinal substance proceeding from it. See laat.

לֹל lul, (*strength to strength*) winding stairs, a wedge. Lulee, unless, compounded of lu and la.

לֹן lun, (*a place for strengthening*) an inn, caravansera, to sleep through the night, stay, rest, lodge, a murmuring, from the number of people in an inn.

לוֹ לוֹ lu, (*strength for man*) to eat, the throat.

לוֹ לֹ לֹ luts, (*the branchings forth of power*) an orator, interpreter, a mocker, derider, &c.

לִשׁ lush, (*to strengthen up into firmness*) to knead dough.

לִּית luth, (*a receptacle of power*) before, at, in the presence of. Its primary signification is, a powerful person. Arabic لَاث latha, powerful.

לָל lads, this. Formed on dseh, with lamed to signify acquisition or nearness.

לֶחָל lachach, very smooth, young, tender, green. Formed on luch, with cheth for vau, to denote a very smooth surface.

לֶחִי lachi, (*to extend strength to the stomach by mastication*) a jaw-bone, the cheek.

לָחַךְ lachac, (*to curve strength into the stomach*) to lick up, &c.

לָחַם lacham, to take food, eat, food, a banquet. Formed on lachac, with mim for caph, to denote a certain portion. Lachem, to fight, battle, a warrior, i. e. to measure out the strength of the chest.

לָחַן lachan, (*a body receiving the strength of man into the womb*) a concubine.

לָחַט lachats, (*to take away the juttings or goods, &c. from a body*) to strip, make bare, oppress.

לָחַשׁ lachash, (*the strength of the breast to heaven*) secret prayer, to whisper, speak soothingly, charm, an orator, &c. Lehashim, ear-rings, giving a murmuring or glingling sound.

לִטְאָה letaah, (*an animal that spreads much adhesive matter or poison*) a lizard, of the gecko, anaka,

or single-striped species. Arabic لطا lata, adhering to; انكا anka, having a white streak on the neck. It seems to be the same as the وحرة wahrat, an animal resembling a lizard of a red colour, which *adheres* to the ground, and poisons meat or any thing it touches. See the single-striped, or brown lizard, in Shaw's naturalist's miscellany, vol. 1, plate 89.

לטש latash, (*to spread a power of light*) to polish, sharpen, instruct.

ליל lail, (*extensio between the rays of the sun*, i. e. from his setting to his rising) night, the screech owl, the bird of night.

לש laish, (*to put forth power and majesty*) an old or full grown lion.

לכד lacad, (*to give the curve of power*) to seize, occupy, take. a trap for seizing.

למד lamad, (*to give a measure of mental power*) to teach, learn, instruct, learned, skilled, a disciple, a goad to teach oxen. Kilmad, a province for receiving instruction.

לעב laob, (*a powerful emotion in man*) to laugh, sneer, mock.

לעג laog, to mock, &c. Formed on laob, with gimel for beth, to signify the emotion.

לעז laods, a barbarian, one who speaks in a foreign tongue. Formed on laog, with dsain for gimel, to denote a cutting or clipping.

לעז laot, (*to spread strength to man*) to feed.

לענה laonah, (*a powerful cup for the spirit of man*) wormwood.

לפד laphad, (*to give the appearance of a ray of the sun*) a torch, lamp, &c.

לפת laphath, (*the strength of the outside suspended thereon*) to take hold of. Judg. 16. 29; to turn away, i. e. to take the outward appearance into secrecy. Ruth, 3. 8; to lay bare, i. e. the outside of the bed taken away. Job, 6. 18. Sanscrit लब्ध laba, to hold, support, fall, tumble, lie prostrate.

לקח lakach, (*to curve away the strength from the bosom, as a blessing, &c.*) to take away; doctrine, proceeding from the breast; the jaws, receiving strength for the chest; tongs, to take up food; ware, goods for reception.

לקט lakat, to collect, gather for food, glean, a bag for collecting. Formed on lakach, with teth for cheth, to denote collecting.



לקק lakak, to lick up. Formed on lachac.

לקש lakash, to collect, gather, a crop, growth, the latter rain which causeth growth. Formed on lakat, with shin for teth, to signify up.

לשד lushad, (*to produce the strength upwards*) perspiration, moisture, humour.

לשך lashac, (*to curve the strength in rest*) a bed-chamber. Sanscrit लासक lāsaka, a room on the top of a building.

לשם lasham, (*a measure of the strength or colour*)

of *heaven*) a jacinth, a stone of a deep violet colour, 'lapis pretiosus cærulei coloris'. It appears to be the  حجر سماوي *hajar samawi*, the cerulean stone of Hermes. The hieroglyph is also emblematical, and referable to  الأسد *asad*, the lion, the fifth constellation in the Indian Zodiac, and typical of the Messiah, the Lion of Judah.

לשון *lashon*, (*a heavenly power of the vessel*) the tongue, language, to calumniate, &c.

לחך *lathach*, (*to hide the body with strength or a covering*) a vestment.

לחך *lathac*, (*to divide the curve of the measure or omer*) a half-omer.

לחך *lathao*, (*the concealed cutters of a man*) the grinders, molares dentes, to be broken.

מ

Its principal significations are, a measure, to mete out, a portion, water, &c.

מאב *moab*, (*a portion of her father*) Moab.

מאד *maad*, (*to give great measure*) much, might, strength,

מאה *mah*, (*the great measure of a revolution*) 100, a cycle or revolution of the sun, The he is represented by a spiral line on the forehead of Sang-kje-conciok, the holy God. See *Georgii Alphabetum Tibe-*

tanum, p. 486. Sanscrit माह maha, to measure, revere, adore, shine. Chinese 百 pe, 100; literally, perfect purity. The word has a spiritual meaning, and refers to the hundred or innumerable shapes in which we view the works of creation. See शतधामन् shatadhāman, Vishnu, hundred-bodied.

מאומה maumah, any thing, whatever, the least particle; compounded of ma, u, and mah.

מאן maan, (*an excellent* or *golden vessel of measure*) a vessel. Maeen, to refuse, i. e. a measure of superiority in a person; therefore, to deny a request. Sanscrit मन mana, to know, oppose, restrain.

מאס maas, (*to mete out much heat of spirit*) to hate, despise, reject, &c.

מאר mar, (*to injure in a great measure*) to injure, hurt, wound, curse, prick. Sanscrit मार māra, destroying, disease, plague.

מאג mag, (*to proceed in measure*) to be large, great. Magog, a giant.

מאגד magad, any thing precious, or great. Formed on mag, with dalet, to give. By a change of organic letters. Sanscrit महत् mahat, great, excellent, illustrious.

מאגל magal, a sickle for collecting the corn in cutting. Formed on galal, with mim for the measurer.

מאגן magan, (*a body arriving at its measure*) to give up at an appointed time, yield, &c.

הַמִּנּוּן, *(the measure of another body)* a likeness, image.

הַמִּנּוּן, *(a portion of clothing to corn)* chaff.
הַמִּנּוּן *(a measure of curing)* to be wicked, corrupt.

הַמִּנּוּן, *(to mete out for flight)* to remove, pass away, change. מִנּוּן, מִנּוּן, i. e. a portion running from the tree.

הַמִּנּוּן, *(a meting out of the hands upwards)* to feel as a blind man, remove, &c.

הַמִּנּוּן, *(to mete out the soul from its tabernacle)* to die, slay, lose strength, faint, &c.

הַמִּנּוּן, *(to mete out injury to the spirit)* to mix, dilution. Formed on מִנּוּן, with dšān for shaking.

הַמִּנּוּן, *(to mete out injury to the spirit)* to be exhausted, faint, consume.

הַמִּנּוּן, *(to protect the measure of the belly)* a zone, strength.

הַמִּנּוּן, *(a flight that injures in a measure)* the reputation) a bastard.

הַמִּנּוּן, *(to mete out much of a hoarse sound)* to clap, strike, beat upon. מִנּוּן, a battering ram.

הַמִּנּוּן, *(to scrape out, wipe out, blot out)* Formed on מִנּוּן, with הֵ for aleph.

הַמִּנּוּן, *(to strike with the foot, strike, pierce, beat)* Formed on מִנּוּן, with tsade, to signify the

horned foot of an animal.
הַמִּנּוּן, *(to strike off, cut off)* Formed on מִנּוּן.

מגזר *magar*, (to mete out the motion of flight) to cast out, cast down.

מגדד *madad*, (to give much measure) to measure, dimension, a garment.

מלח *malh*, what? how? a contraction of maah.

מחאח *mahah*, to wait for, tarry. This, like the former word, denotes an expectation, and waiting for a long expected event.

מחאח *mahah*, (the strength of spirits meted out) to mix, mingle.

מחאח *mahah*, (to mete out the spirit in flight) to hasten, rush impetuously; to give a dowry in marriage, i. e. to measure the height of a woman in grain. See Burder's Or. Lit. No. 880.

מו *mo*, (of the same measure) like, as.

מזג *mug*, (the measure of motion or fusion) to become liquid, melt.

מזח *moch*, (giving a portion to the belly) fatness, marrow.

מזח *muz*, (a measure of extension) to remove, slip, vacillate, a bar or lever for removing bodies; a yoke, i. e. fitting to the measure.

מזח *muc*, (a measure of curving away) to be poor, thin, brought low.

מזח *muh*, (the measure of strength with God) to circumcise, cut off; therefore, before.

מזח *mum*, (measure upon measure or rising on the skin) a spot, blenish.

cha, with koph for aleph, to denote curving away.

מחר machar, (*a portion of flight into the womb of futurity*) afterwards, to morrow. Mechir. price or value paid after the receipt of the thing before agreed on.

ממא mata, (*to spread much in measure*) to reach unto, come.

ממט matat, (*spreading continually in measures*) to slip frequently, move out of its place.

ממל matal, (*to extend a measure of strength*) a bar.

ממר matar, a shower, to rain. Formed on matal, with resh for lamed, to denote flight.

מי mi, who? See mah.

מים maim, (*an extent of waters*) waters.

מין min, (*to extend the measure or likeness of the body*) species, kind, likeness.

מץ mits, (*to extend the measure or skin of the horned animal or goat*) to churn, press, squeeze. See Harmer, on Judg. 5. 25.

מכך macac, (*a measure of much curving*) to bring low, make poor, decay.

מכר macar, (*to curve or exchange measures for flight*) to exchange, sell, bargain, deliver over, business, commerce, agreements, &c.

מלא mala, (*a measure of much strength*) to fill, satiate, plenitude, multitude, &c. Millo, 'locus amplius, et latus, comitiis et conventibus publicis destinatus.'

מלח malach, (*to mete out strength to the stomach*) salt, to salt, season. Maluach, the mallow. Sanscrit **मालव** mālaka, the mallow, hibiscus. Mallachim, sailors or salt-water men. Melachīm, old rags, i. e. a portion of their strength scraped or worn off.

מלט malat, (*to spread forth a portion of strength*) to bring forth, deliver, liberate, escape. Melet, clay, i. e. a strong portion of earth.

מלך melec, (*to receive the measure of power*) a king, to reign, &c.

מלל malal, (*the measure of the greatest power*) a speech, word. Meliloth, ears of corn, corn, i. e. offering the measure of great strength.

מלץ malats, (*to shoot forth a portion of strength*) sweet. Spanish melaza, molasses.

מלצר meltsar, Melzar, a steward, a sweetener or softener between two parties. Formed on malats, with resh for a go-between.

מלק malak, (*to curve or cut off a portion of the strength*) to cut or pinch off.

מן min, (*a portion from the body*) from, of. Man, who, i. e. a body of the multitude.

מנה manah, (*a person measuring out a body or thing*) to distribute, number, appoint, perform, manna distributed in the wilderness, a maneh. In 1 Kings, 10. 17, it is translated a pound. Greek *μνα*, mina; libra varii ponderis apud diversos. Sanscrit **मान** māna, measure in general, whether of weight, length,

or capacity; the fourth or eighth part of a khāre, or about 3 bushels. By a comparison of 1 Kings 10. 17, with 2 Chron. 9. 16, we find that the maneh or pound used for the shields, consisted of 100 small weights; I think therefore that there were 4 different manehs, viz: the spiritual maneh, See mah; and the common, sanctuary, and kingly manehs, See Ezek. 45. 12.

מנח manach, (*to mete out or offer a body or thing from the breast or heart*) a present, gift, oblation.

מנך manac, (*to mete over the body a curse*) a chain.

מנן manan, (*to mete out sounds on many bodies or strings*) a stringed instrument. Sanscrit मन्त mana, to sound.

מנו mano, to withhold, restrain, prohibit; Formed on man, from; and oin, a man.

מנר manar, (*the measure of the length of the web*) a weaver's beam.

מסה masah, (*the spirit meted out by heat*) to dissolve, melt, &c.

מסך masac, to mix, intermix, pour in. Formed on masah, with caph for he, to signify pouring.

מסס masas, to completely dissolve, consume away, faint, liquidate, free from debt; therefore, a tax, tribute, levy. Formed on masah, with samech for complete melting.

מסר masar, to pour in continually, do a thing repeatedly, deliver, tradition, &c. Formed on masas, with resh for samech, to denote flight.

מַעַד maod, (*to give a measure of motion*) to vacillate, slip.

מַעַר maoh, (*a measure of motion for sustaining life*) the bowels. In Isaiah, 48. 19, cimothav is translated, 'like the gravel thereof:' i. e. by metonymy, gravel being the bowels of the superficial sand.

מַעַט maot, (*to spread or take away a part of men*) to diminish, little, soon, few.

מַעֵךְ maoc, (*the measure of motion curved*) to compress, thrust in.

מַעַל maol, (*man measuring himself against the power of God*) to trespass. Meoil, a robe, i. e. extending to man the covering of power.

מַעַן maon, on account of, that, &c. See yaon.

מַצָּא matsa, (*much branching forth of the measure of the mind*) to find out, discover; therefore, to suffice.

מַצֵּד matsad, (*to give a measure of juttings*) a fortified place, castle, &c.

מַצֵּה matsah, (*to shoot forth a portion of the spirit or moisture*) to squeeze out.

מַצַּח matsach, (*the part that conceals the branching substance or brain*) the forehead, a forehead-like plate of armour, a greave.

מַצִּץ matsats, to squeeze out, unleavened or sad.

מַקַּל makal, (*a measure of strength for a man bent with age*) a walking stick, staff.

מַקַּךְ makak, (*to curve much from the measure*) to pine, waste away, rottenness, a putrid smell, stink.

מר mar, (*a measure of flight*) a drop of liquid.

מרא mara, to lift up, exalt, puff up, a fatling, lord.
Formed on mar, with aleph, to denote greatness.

מורג morag, (*a measure of swift motion*) an instrument for threshing corn.

מרד marad, (*to give a measure of flight*) to rebel, revolt, cast out, &c.

מרה marah, to rebel, be bitter in spirit, grieved, displeased. Morah, a razor, i. e. causing a change in the usual appearance. Formed on marad, with he for dalet, to denote an agent.

מרח marach, (*to rub a portion of flight over any thing*) to spread a plaster, rubbed, bruised, broken.

מרט marat, to make smooth, pluck out hairs to cause smoothness. Formed on marach, with teth for cheth, to denote smoothing.

מרץ maratz, (*to shoot forth a measure of flight*) to be vehement, bold in speech, &c.

מרק marak, (*to mete out flight in curves*) to rub, polish, make bright, clean, purify; broth, i. e. a purifying diet.

מרר marar, to be bitter in anger, bitterness. Formed on maratz, with resh for tsade, to denote excessive flights of passion.

משה mashah, (*a soul taken up from the water*) Moses, to lift up, draw forth; silk drawn forth from the worm's body.

משיח mashiach, (*a portion of the Empyrean or*

Godhead *extending* from his bosom) the Messiah, to anoint, the Christ, oil, to paint.

משך mashac, (*to mete upwards the bow*) to draw out, extend, prolong.

משל masha, (*a measure of dignity and power*) to rule, have authority, speak in parables, a dignified or authoritative speech, &c.

משק mashak, (*to mete out a curve upwards*) a rising or springing up.

משש mashash, to grope, feel about with the hands, search. Formed on mush, with shin for much feeling or searching.

מתח mathag, (*a measure to suspend motion*) the bit of a bridle.

מטה mathah, (*a measure or body to conceal the soul*) a man.

מתח mathach, (*to shut up a measure of corn in its belly*) a sack, bag, to extend.

מתי mathi, (*to extend a concealed measure*) when?

מתן mathan, (*the measure of the private parts of the body*) the loins, &c.

מתק mathak, (*juice concealed in a curved vessel or hive*) The primary signification is, honey; second, sweetness, sweet. Sanscrit मधु madhu, honey, sweetness, liquorice; मधुक madhu-ka, liquorice, the sweet lime, what is sweet; मधुकर madhu-kara, a bee, the maker of honey. Welch meddyglyn, metheglin; quasi meddyg-llyn, honey-drink.

The principal significations are, a cup, vessel, body, to pour forth, negation.

נָא na, (*much of the cup, or offering libations to God*) to beseech, ask for immediate blessings, now; raw, i. e. in its first or new state. Sanscrit नव nava, new. Arabic نِيا niya, rawness, crudity.

נָד nad, (*to pour out many cups*) a bottle or skin for holding water or wine.

נָה nah, (*an excellent spirit in the body*) comely, beautiful, elegant, seemly, &c.

נָם nain, (*the measure of excellence in the body*) to speak, &c.

נָפ naph, (*much into a mouth of the body*) to commit adultery, fornication.

נָץ nats, (*much ebullition from the body*) to cast from, shoot forth, reject, despise, speak reproachfully, &c.

נָק nak, (*to emit much breath from the body*) to groan.

נָר nar, to cast away, make void, detest. Formed on nats, with resh for tsade, to denote flight.

נָב naba, (*preeminence in the body*) to prophecy, foretell future events, an orator.

נָבַח nabach, (*a harsh sound from the body*) to bark.

נבט *nabat*, (*to spread forth from within the body*)
to scrutinize, look around attentively, behold, expect.

נבל *nabal*, (*the strength poured forth from within*)
to waste away, decline, act foolishly, a fool, vile person, a corpse; a wine-jar, i. e. strength or wine in its body, a musical instrument resembling a bellied jar, a viol; the navel, from which the body receives its support in the womb.

נבע *nabao*, (*to pour forth like as in walking*) to gush forth, bubble, spring forth, a fountain.

נברשא *nabarsha*, (*to send forth much light from a body*) a chandelier.

נבב *nagab*, (*to go in the shape of a cup*) mountains, or dry, parched up, south. Sanscrit नग *naga*, a mountain. Arabic نجا *naja*, a high place to which waters cannot flow.

נבר *nagad*, (*to give motion or incline the body to another*) before, in presence of, to come forth, to tell news before another, a captain, prince, one admitted to the presence of a king.

נבה *nagah*, (*the Spirit of God moving on a body*) to shine, glister, splendour.

נבח *nagach*, (*the motion of the cup or horn into the belly*) to but, push, gore.

נגן *nagan*, (*a body giving motion to another body*) to play with the hand on a musical instrument, a stringed instrument, a harp, psalm.

נגו *nagao*, (*man reaching to a body*) to reach to,

come unto, strike, beat, a stroke, plague, &c.

נָגַף nagaph, to beat, strike, hit, a plague. Formed on nagao, with phe for oin, to denote the outer part of a person.

נָגַר nagar, (*the motion of a fluid in flight*) to pour out, flow from, a torrent.

נָגַשׁ nagash, (*a body proceeding upwards*) to come up to, approach, &c.

נָגַשׁ nagas, (*a person proceeding upwards and downwards*, i. e. under the pretence of acting justly, but intending wrong) to extort, oppress, squeeze out, wrong.

נָדַב nadab, (*gifts in the body*) to be free, liberal, a spontaneous oblation, a prince, generous person.

נָדַד nadad, (*to yield much of the body to motion*) to wander about, tossings, wanderings.

נָדַח nadah, to eject, remove, menstruate, separation, impurities, a reward to a prostitute, gifts. Formed on nadad, with he for a person.

נָדַח nadach, to drive against, thrust, impel, impulses, strokes. Formed on nadah, with cheth for he, to denote contact.

נָדַן nadan, (*to receive the whole body of the sword*) a sheath. Sanscrit निधान nedhāna, a receptacle.

נָדַף nadaph, to drive forward or from one's face, to slander or drive at the face. Formed on nadah.

נָדַר nadar, (*to petition for the safety of the body, &c.*) to vow.

נָהַג nahag, (*a soul giving motion to a body*) to lead, drive, teach, govern.

נָהַח nahah, (*to pour forth much of the spirit*) to lament.

נָהַל nahal, (*a soul giving support to a person*) to lead gently, guide as a shepherd his flock to pasture, feed. Nahalulim, pasture grounds.

נָחַם naham, to groan, growl, grumble. Formed on nahah, with mim for he.

נָחַק nahak, to bray. Formed on nahah, with koph for he, to denote a noise like coughing.

נָחַר nahar, (*the meeting of souls in a body*) to meet or flow together, a river, a cave where men meet together. Neharah, light, splendour, i. e. much spirit from a body.

נָאָה nua, (*much of negation*) to deny, disallow, a breaking, rupture, failure, &c.

נָוַב nub, (*to pour forth from within*) to germinate, bud, put forth, collect wealth, fruit, increase.

נָדַד nud, (*to give of a pouring forth*) to wander about, emigrate, go out, remove, reject, cast out; therefore, to pity, a fugitive, Nod. Need, a heap, hill, i. e. a collection of wandering particles. Sanscrit नुद nu-da, to cast, throw, go, proceed.

נָוַה navah, (*the vessel or receptacle for a soul or person*) a dwelling, house, fold, to inhabit.

נָחַח nuach, (*vessel or child of my bosom or desire*) Noah, to have rest, cessation from labour, rest, &c.

The Chinese, on a *superstitious coin*! represent themselves as the descendants of Noah and his wife after the flood, 'sūn-y tchouen jin,' the descendants of one water man. See Du Halde's China, vol. 2, p. 290, coin 1, 5.

נוד *nud*, (*bending of the vessel*) to bow, nod, nuto.

נול *naval*, (*the receptacle of strength*) a dunghill.

נמל *numl* (*refreshment of the body*, or adding a portion to bodily strength) to sleep.

נשם *nds*, (*to pour forth a waning*, like the moon) to flee away, put to flight; a rainbow, flight. Sanscrit नशः *nasha*, flight.

נוד *nud*, to wander about, remove, agitate. Mena-
asthet, wild instruments, cornets. Formed on nud,
with oin for daleth, to denote manly instruments or
trumpets.

נוף *nuph*, to sprinkle upon as from a sieve, drop
upon, agitate, a sieve, a honeycomb; a situation, city.
Noph, i. e. a place built or to build upon. Formed
on nud, with phe for daleth, to denote upon or a site.
Sanskrit निव *neya*, to sprinkle, &c.

נוץ *nuts*, (*a procedure of budding*) to bud, germin-
ate, a flower.

נור *nur*, (*a pouring forth of light*) a fire, light,
lamp, candlestick.

נזל *nadsad*, to boil or cook in a vessel, pottage, &c.
Formed on dsur.

נזל *nadsah*, to sprinkle upon. Formed on dsur.

נִדְסַל nadsal, (*to strike a body with the power of fire*) to liquefy, cause to flow, a flood, stream of light, planet.

נִדְסַם nadsam, (*a measure for the prominent part of the body*) a nose-ring, ear-ring. Sanscrit नासा nāsā, the nose, nas-us.

נִדְסַק nadsak, (*to wound a person in a curve or indirect manner*) to hurt, damage, loss.

נִדְסַר nadsar, (*to strike out from a body by flight*) to separate, set apart, consecrate; a Nazarite, the sign of separation from the multitude, viz: a crown. Madsaroth, the moon. It appears to denote the waxing and waning phases of the moon. Sanscrit मास māsa, a month; and by adding ra, we may make masara, the bringing forth or procedure of a moon. Therefore, in Job, 38. 32, the translation should be, Canst thou produce the changes of the moon in his season?

נִחַל nachal, (*a person before the breast of a soul*) to lead, guide, protect, an offering for protection.

נִחַל nachal, (*a person having in his breast or possession power*) to possess, inherit; a torrent, i. e. to pour forth its strength into a bosom of earth or valley, a valley. Nechiloth, conch-shells? Sanscrit नखालि nakhale, a small shell.

נִחַם nacham, (*to pour forth a measure from the breast*) to console, comfort, cheer a person.

נִחַט nachats, (*a person shooting forth from before another*) to hasten, urge, &c.

נָחַר nachar, (*flight of breath from the breast of a person*) the nostrils, a snorting.

נָחַשׁ nachash, (*a person speaking of heavenly things*) to foretell, augur, predicate, **THE Serpent**, a serpent, the brazen serpent, brass.

נָחַת nachath, (*the breast of a person covered upon*) to press down, descend, go down, &c.

נָטָה natah, (*a soul extending towards another body*) to incline, extend towards, extend upon, a bed, downwards, a stick to lean upon.

נָטַל natal, (*to spread the body for a burden*) a load, a porter, to carry, &c.

נָטַע nato, (*a man spreading the vessel or seed*) to plant.

נָטַף nataph, (*to pour forth a spreading on the face of any thing*) to drop down, distil, a drop, a jewel, a round collar or chain.

נָטַר natur, (*to spread the flight of the eye upon a person*) to observe, watch, mark, a watch-house, prison, custody, a mark or butt.

נָטַשׁ natash, (*to pour forth a spreading upwards*) to send forth, extend, draw out, &c. branches, battlements.

נָצַן nin, (*a person extending or producing vessels or children*) a son, to beget children.

נָקַט naikt, (*to extend the curre to the vessel or infant*) to suckle.

נָקַד nir, (*a person extending a flight or furrow*) to turn in ridges, plough, tillage.

נָכַד *nacad*, (to give a person a curve or degree lower down) a son's son, grandson, posterity.

נָכַח *nachah*, (a person striking another person) to strike, smite, cast away, a blow, wound.

נָחַח *nacach*, (a person or thing inclining to the breast or before another) over against, before; therefore, uprightness, &c.

נָחַל *nacal*, (to curve from the power of a person) to deal fraudulently, a deceiver, wiles, &c.

נָכַס *nacas*, riches, possessions. Formed on *casas*, with nun for the things counted.

נָכַר *nacar*, (a person removed in flight from the Jews) a foreigner, stranger, to estrange, alienate, deny; an acquaintance, i. e. a person leaning to another person.

נָכַת *nacath*, (to pour forth heaps in the storehouse) stores, spices.

נָלַח *nalah*, (the powers of a person poured forth) to complete, make an end, leave off, perfection.

נָמַל *namal*, to circumcise. Formed on *mul*, with nun for a person. *Nemalah*, an ant, 'ab incidendis seminibus sic dicta'.

נָמַר *namar*, (to mete out the body in flight) a leopard, pardus. Arabic **نَمُر** *namur*, pardus.

נָסַג *nasag*, to take away, remove, &c. Formed on *nus*.

נָסַח *nasah*, to lift up, try, prove, &c. Formed on *nus*.

noʔ nasach, to remove, clear away, dissipate, &c.
Formed on **nus**.

toʔ nasac, to spread over, pour out or over, a libation, covering, web; prince, quintessence. Formed on **nus**.

noʔ nisan, the month Nisan. Formed on **nus**.

ooʔ nasas, to lift up a standard, a flag. Formed on **nus**.

yoʔ naso, to journey, travel, depart, flee away, a removal. Formed on **nus**.

poʔ nasak, to ascend, mount up, &c. Formed on **nus**.

ʔoʔ naol, (*a vessel for the strength or security of* *mān*) a sandal, shoe, lock, bar to a door, to fasten.

oyʔ naom, (*to mete out the vessel to man for eating or drinking*) pleasant meats, dainties, pleasantness, to be sweet, agreeable.

ʔyʔ naots, (*to put forth to man horns*) a thorn-tree, thorns, prickly shrubs.

ʔyʔ naor, (*the flight of a man from the vessel or womb*) a boy, child, infant, the young produce of an animal, infancy, youth, to shake out, roar, &c. tow, *‘quod ex lino excussa.’*

ʔas naphach, (*to pour forth wind from the chest*) to breathe, blow, a pair of bellows.

ʔas naphac, (*a body with a curved or different face*) chrysoprase, a kind of green stone mixed with a golden brightness, giving a different colour according to the light in which it is placed, like Labrador spar.

נָפַח *(to pour forth or prostrate the strength on the face)* to prostrate, fall down, happen, fall out, a slip, miscarriage, that which is cast away, a ruin, a carcase. **נֶפֶלִים** *giant*, i. e. the appearance of strength in the body.

נָפַח *(to send forth branchings or breakings from the surface)* to break, disperse, scatter about, an aker.

נָפַח *(to put forth a bending from the face of a person)* to go forth from; issue, proceed from, peace, as from a treasury.

נָפַח *the breath, the life, mind, to breathe, remembrance, appetite; a dead body; i. e. a body from which the breath has gone upwards, formed on naphach*

נָטַח *(to put forth a shooting)* a hawk, his use.

נָטַח *(to put forth in horns)* a military station, garrison, a military officer, strength.

נָטַח *to shoot forth, fly, germ, nature, out forth angry words, be angry, destroy in anger, contention, a wing. Formed on nats*

נָטַח *(to put forth horns or the power of the chest)* to overcome, conquer, be superior or pre- side over, strength; Eternity, i. e. the constant shoot- ing forth of time from the bosom of the Euphratean.

נָטַח *(to pour forth or flee from the branch- ings of power)* to evade, liberate, snatch away, &c.

נָטַח *(to put forth many shootings)* to emit sparks, a spark.

נָסַר *natsar*, (to pour forth branchings of flight from the eye) to keep watch, guard, preserve, bulge, a shoot, twig, &c.

נָכַב *nakab*, (a vessel curved into) to make hollow, perforate, pierce, nick, a pipe, a woman, a hammer for beating out into a hollow; to blaspheme, i. e. to pour forth reproach upon.

נָכַד *nakad*, (to give to the body a curved place) a spot, speck, mould, cracknels, dotted or marked cakes, a shepherd who attends spotted cattle.

נָכַח *nakah*, (no reproach in the soul) pure, innocent, free, not subject to punishment, Menakiot, bowls, i. e. measures for pouring forth extensive curves.

נָכַח *nakam*, (to mete out upon the body a curve) to punish, avenge, &c.

נָכַח *nako*, (a man pouring forth a curve from another) to depart from, alienate.

נָכַח *nakaph*, (to spread a curve over the exterior) to surround, go about; to cut off, kill, shake off, i. e. to strike a curve on the surface.

נָכַח *nakak*, (to put forth much curving) a cavern.

נָכַח *nakar*, (to pour forth flight in a curve) to dig, bore, a hole, cavern.

נָכַח *nakash*, (to spread a curve upwards) to lay a snare; to smite together, i. e. to curve together. Sanscrit नक्ष, together.

נָדָה *narad*, (to give flight of scent from the body) nard, spikenard.

נשא nasa, (*to put forth much upwards*, either in a good or bad sense) to bear up or away sin typically or really, bear, lift up, lay on, elevate, a prince, an oblation, gift, a lifting up, excellence, a tumour, load, burden, &c.

נשא nasha, (*to pour forth concerning heavenly things*) to deceive, seduce, &c. See Gen. 3. 13.

נשב nashab, (*to pour forth from above*) to breathe, blow as wind.

נשא nasag, (*to pour forth motion up or down*) to extend forwards or backwards, reach, follow, pursue.

נשא nashah, (*to pour forth the spirit upwards*) to forget, be thoughtless, changeable, women, want of stability, &c. a borrower of money, a debt, i. e. one taking up from another. Manasseh, 'quod oblitus fuerit Dei.'

נשא nashac, to lend upon usury, gripe, bite. Formed on nashah, with caph for he, to denote clutching. Nishcah, a chamber, cell, i. e. to lay down the body to rest.

נשא nashal, (*to pour forth the strength up out or off*) to cast out, slip off.

נשא nasham, (*a body having a portion of the heavenly Spirit*) the soul, spirit of man, breath; an owl, mole, i. e. going forth from its abode at the time of rest or night.

נשא nashaph, to blow upon. Formed on nashab. Nesheph, night, obscurity, &c. i. e. spreading over the face of light; astrologers, a species of owl.

נשק nashak, (*to pour forth the curve of devotion*) to kiss, kiss the hand in token of devotion; armour, armed, i. e. spreading curves upon a person.

נשק nasak, (*to pour forth a curve of fire*) to burn.

נשר nashar, (*to extend flight to heaven*) an eagle.

נשר nashar, (*to extend in flight up and down*) a saw.

נשת nashath, (*the store of mind poured upwards*) to fail, perish, be wanting, an epistle.

נתב nathab, (*to pour forth or instruct in hidden matters*) a path, way, a direction. &c. Sanscrit नैथ nēiha, a guider, director, especially in religion.

נתח nathiach, (*to offer the carcass at the tabernacle*) to cut in pieces for sacrifice, a member, piece.

נתך nathac, (*to pour forth a cure from the furnace*) to melt, pour forth liquids, fusion.

נתן nathan, (*to give forth the cup in the tent*) to give, place before, &c. Nethium, servants.

נתס nathas, (*to pour forth fire or wrath secretly*) to speak evil of, calumniate, mar, injure.

נתץ nathats, (*to cast down the members of a building*) to break down, demolish.

נתק nathak, (*to draw away a person from his tent*) to entice away, draw out, tear away, a scalp, 'quod sit capillorum evulsio.' an outer cloister or gallery.

נתר nathar, (*a person fleeing from an habitation, &c.*) to remove, leap; nitre, which removes filth; therefore, to flow from.

• נָתַשׁ nathash, (*to move concealed things upwards*)
to root up, extirpate.

D

Its principal significations are, the moon, waxing and waning of the moon, surrounding, the sun, fire, a throne, full, complete.

סָחַד sah, (*a good fill-out for a person*) a measure for corn or flour, French *seau*, a measure, enough for a meal. Latin *sat*, sufficient. Gaelic *seat*, a skinful, bellyful.

סָחַן san, (*to send forth much flashing of light*) to glitter as swords and shields in battle, to fight, conflict.

סָחַב saba, (*much in heat*) wine, to drink much, be drunken, a drunkard.

סָבַב sabab, (*enclosing within completely*) to surround, encompass, compass, obtain, gain over by circumlocutory speeches, about, a cause or reason, a circuit, &c.

סָבַךְ salac, (*to surround in a curve*) to wrap round, interweave, perplexity, a thicket, net, sackbat or curved instrument.

סָבַל sabal, (*in shape as a half-moon by weight*) a porter, burden, to carry, bear a burden.

סָבַר sabar, (*to surround the flight of the mind*) to bear in mind, think.

סָגַד sagad, (to give a motion to the moon or sun) to bow down in token of adoration, fall down, worship.

סָגַל sagal, (to go round or guard a power of things or persons) a peculiar or well guarded treasure.

סָגָן sagan, (a person proceeding to a throne) a prince, lord.

סָגַר sagar, (the proceeds of flight enclosed) to shut in, enclose, shut up, give up, gold given up from the ore, a caul, prison, border, a shower, 'quod hominem includat.'

סָדַד sad, (to give a surrounding) a shackle.

סָדִין sadin, (to give an extension around the body) fine linen, a shirt: and with a euphonic, Greek σιδων.

סָדַר sadar, fixed, immoveable as a star, order, a porch, to order, dispose. Latin sidera, fixed stars, order.

סָהַר sahar, (the spirit of the moon or sun in motion) roundness, a round tower, prison, the moon, &c. Sanscrit सहारि sahare, the sun.

סָגַם sag, (a going or waning of the moon) to go back, recede.

סָדַד sud, (the gift of persons sitting in a circle) a secret assembly, a secret.

סָוַח suah, (encircling of a body) a veil.

סָוַע sue, (to curve upon or anoint for a throne) to anoint, to join together, mingle, 'ut unguenta solent misceri.' an oil-cruise, a mixed multitude.

סִיבָּן sivan, (*to encircle or gather together the power of the body of the Jews*) the month Sivan.

סִס sis, (*curve to curve*) a horse. The idea is probably taken from the crescent of the moon, to which the hoof of a horse is similar. Sis, a stork, a crane, probably from its carrying its old parent on its back, as a horse does its master.

סוּף suph, (*an encircling of the superficies*) a limit, end, boundary, to make an end, perish, fall away; a bulrush, because it borders a pond, &c; a whirl-wind, i. e. a turning round of wind.

סוּר sur, (*to flee from a surrounding*) to recede, depart from, take away, degenerate, fastidious.

סוּת suth, (*to surround with words for a concealed motive*) to persuade, seduce, stir up, &c.

סַחַב sachab, (*to surround or bind upon the chest*) to draw forcibly, pull, rags, strips of cloth pulled from the piece.

סַחַל sachal, (*a soul or person scraping all around*) to scrape off, sweep, dirt, dung.

סַחַף sachaph, to sweep away, &c. Formed on sachal.

סַחַר sachar, to scrape up a living by traveling with merchandise, merchandise, traffick, to tramp in a circle for trade, a round shield, a merchant, &c. Sochareth, lapis mercatorum, a sort of ruby-coloured stone. Sanscrit शिखर shekhara, a gem of a bright red colour. Formed on sachah. In Esther, 1. 6, for 'red, and blue, and white, and black, marble.' I read,

white-veined porphyry, and white marble, and ruby-coloured stone.

שָׂחַשׁ sachash, (*upwards from the bosom all around*) growing from seed left in the earth.

סִיג sig, (*to surround the power of motion or fluidity*) dress.

סִיר sir, (*having the power of bearing, and producing the flight of fire*) a pot, pan; thorn, a hook.

סָכַךְ sacac, (*to curve very much all around*) to cover over, spread around, a covering, tent, tabernacle.

סָכַל sacal, (*the strength of the mind curved or withdrawn all around*) to make foolish, act foolishly, folly, a fool.

סָכַן sacan, (*a person curving around, or a place in which goods are stored*) a treasurer, one who distributes stores, one who gives assistance, to help, benefit another, lay up, have in readiness, be apt, wont to do a thing, a person distributed to, penurious, a treasurer, prefect, storehouse, &c.

סָכַר sacar, (*the flight around curved*) to shut up, a sluice.

סָכַת sacath, (*to curve or lay up around in the treasury or brain*) to take heed, listen, store up in the memory.

סָלָא sala, (*surrounded with a power of excellence*) to be estimable, valuable.

סָלַד salad, (*to give strength around*) to strengthen, confirm, give fortitude.

סָלַח salah, (*a power of souls strewn around*) to

strew around as in battle, to lay prostrate. **Selah**. Sanscrit शील shēlah, to worship, praise.

סלח salach, (to sweep away the power surrounding the soul) to pardon, remit sins.

סלל salal, (to collect a great power or quantity) to accumulate, raise up in a heap, exalt. Sal, a basket, 'ab attollendo dictum.' a high way.

סלם salam, a ladder. Formed on salal, with mīm for lamed, to denote the measures of ascent.

סלן salan, (strong weapons surrounding the body) a thorn-bush, thorn.

סלע salo. (to surround in strength for man) a rock. Saleom, a locust, i. e. a portion for an accumulation of strength to man.

סלף salaph, (in the face of the power of light) to pervert, turn aside from, overthrow.

סלק salak. to ascend, go up. Formed on salal.

סלת salath, grain, barley, flour. Formed on salal.

סם sam, (containing a measure of heat) aromatics, spices, drugs.

סמדר semadar, young grapes just shedding their blossoms. Formed on sam, with dar, to give flight to, or shed.

סמך samac, (the measure of a curve around the head) to impose the hands, set upon or around, prop or sustain with the hand.

סמל samal, (a strong measure of the surrounding parts) a strong likeness. Gaelic samhail, like, &c.

סמן saman, (*a measure of the body or heap collect-
ed or selected*) chosen, selected, appointed, best.

סמפוניא simphoniah, (*a measure or bag for collect-
ing wind for a pipe to extend sounds*) a dulcimer,
bagpipe.

סמר samar, (*to relate a portion of flight or bye-
gone tales to a circle of men, confabulatio nocturna
sub luna*) to tremble, fear, a nail. See Ecclesiastes,
c. 12, v. 11.

סנה sanah, (*the Spirit of God poured around*) a
bush. See Exodus, 3. 2. Sinai. Arabic **سنا** sana, to
shine. Sanserit **सन** sana, light, lustre, a tree, plant,
&c. In inscriptions from the Waady El Muketteh, it
is written **𐤱𐤱** Sua, Sina.

סנור sanur, blindness, arising from a dazzling light.
Formed on sanah, with resh for flight of sight.

סנסן sansan, (*to spread around very much*) wide
spreading branches of the palm tree.

סנפיר senaphir, (*to pour forth around the outside
for the extension of flight*) the fins of a fish.

סס sas, (*flying in numerous circles*) a moth.

סעד saod, (*to give a seat or habitation for man*) to
build, sustain, prop up, a pillar.

סעף saoph, (*to extend motion around the outside*)
a branch, the jutting part of a rock, thoughts, i. e.
branchings of the mind, to lop off a branch.

סער saor, (*a rapid motion around*) a whirlwind,
tempest, turbulent, tumultuous.

ספא sapha, (*much collection for the mouth*) food,

ספא saphad, (*to give a round mouth, as in uttering oh!*) to mourn, lament, bewail, &c. Syriac **ܣܦܗܐ saphida**, rhetor, 'loquens ore rotundo.'

ספא saphah, (*the soul or intellect waning or departing from the mouth*) to consume away, perish, be foolish; to add, accumulate, i. e. a person collecting on the superficialities.

ספא saphach, (*around on the surface from the bottom of the earth*) to grow spontaneously, join to, adhere, increase, oppression. Saphachath, scurf, scab. Misphachoth, kerchiefs or coverings.

ספא saphal, (*a strong vessel with a round mouth*) a bowl, dish, &c.

ספא saphan, (*to pour forth an inclosure on the outside*) to cover in, roof, ciel, a covering, a ship, 'quæ superne tecta est.'

ספא saphaph, (*a curvature on the outside*) a bowl, a portal, door.

ספא saphak, (*to bend on the outer appearance in curves*) to wallow, smite. Seephek, a sufficiency, i. e. to curve up a collection for the mouth.

ספא saphar, (*to curve letters from the flight of the mouth*) to write, reckon, count, relate, a scribe, secretary, book, epistle, numbers, speedily, as a resdy writer. Saphir, a sapphire, i. e. extending around spots of fire.

ספא sakal, (*to curve with strength around*) to pelt, cast stones, &c.

סרב sarab, (*flight from authority*) refractory, rebellious.

סרבל sarbal, (*to enclose in a power of flights or folds*) a coat, cloak.

סריון siryon, (*to extend in flight the round of the body*) a gabardine, coat of mail.

סרח sarach, (*to encircle the stem in flight*) to spread around, hang over.

סרד sarac, (*authority curved from a procedure from the throne*) a president, &c.

סרן saran, a lord, satrap; an axle-tree, 'princeps respectu populi.' Formed on sarac, with nun for a person.

סריס saris, an eunuch. Formed on saran, with is for nun, to denote an extensive authority. I doubt whether σαρκος is compounded of σαρ a bed, and εχω to have. I think that the true sense of the word is deducible from the Sanscrit हानुकः hānūkas, one who has suffered loss, &c. or from उन una, defective, minus, and the pronominal affix kas: therefore Eunuch, a castrated man.

סרעף saroph, a branch. Formed on saoph.

סרף saraph, (*to pour around the outside of the body*) to anoint. Samaritan, סרפ saraph, to anoint.

סרפד sirphad, a thorn-bush. Formed on sir, with phad, yielding on the outside.

סרר sarar, (*to depart very much from authority*) to be refractory, contumacious.

סָתַח sathah, (*to shut in life or vegetation around*) winter.

סָתַח sathah, to shut in, stop up, obstruct. Formed on sathah.

סָתַח sathar, a hiding place, covert, protection, to hide, destroy. Formed on sathah.

ו

Its chief significations are, man, woman, to generate, motion.

עָבַב obab, (*to go much within*) thickness, a beam, a thick plank.

עָבַד obad, (*a man giving or serving within*) to serve, wait upon, labour, a servant, work, bondage, servitude.

עָבַב obab, to become thick, gross, bulky. Formed on obab.

עָבַט obat, (*to spread or wander in motion*) to turn aside out of a strait course, to pawn or turn a thing from its owner to another person, a pledge. Obbit, thick clay, compounded of obab and tiat.

עָבַר obar, (*man in flight*) to pass over, go beyond, go into, swim, gender, &c. a pass, ford, beyond, over, old corn, or corn of the past year, a bridge, ferryboat, passing over the bounds of reason, rage, anger, on this side, on that side. Baabur, on account of, for,

because, i. e. on account of the transgression Gen. 3. 17.

עבש obash, dried up, withered, shrivelled. Formed on obab. with shin, to denote that the moisture is departed upwards.

עבט obath, to wrap up, twist, make thick, a rope. Formed on obah, with thau, to denote hiding in folds.

עגב ogab, inordinate love, to dote upon, admire. Ugab, an organ, made with a number of pipes joined together. Formed on obad.

עגל ogal, (*a powerful machine of motion for man*) a waggon, round, like the wheel of a waggon, a round ear-ring, a circuit, circuitous path, a calf, heifer for drawing a waggon.

עגב ogam, (*to generate a portion of motion*) to be anxious, grieve. Sanscrit अगं agam, passion, &c.

עגל ogan, (*to pour forth or destroy the generation of motion*) to delay, retard, wait, an anchor.

עגל ogar, (*to generate rapid flight*) a swallow.

עזר odad, (*to give much strength to man*) to raise up, support, encourage.

עזר odah (*to give to the spirit or desires of a woman*) to adorn, deck out, an ornament, the mouth or ornament of man; to remove, pass over, transfer, removals, filthy rags, i. e. a person giving motion. Od, until, even to, an age, eternity.

עזר oden. (*the vessel given to man for enjoyment*)

to delight, give pleasure. Eden, a garden, earthly paradise. Oddan, time, i. e. man's cup of pleasure.

אָדאָפּ odaph, (*possessions for the mouth of man*) to abound, &c. Arabic أَكَلَ odaf, to eat.

אָדאָר odar, (*men putting to flight*) to put to flight. This appears to be the primary meaning of the word in 1. Chron. 12. 38, and elsewhere: therefore, to be missing, wanting, lacking, a flock of sheep, grex; taken from the first idea; to dig, or put in order or rows, as the ranks of an army, a mattock or spade.

אָדאָש odash, (*to give motion upwards*) a lentil. Arabic اُدَس odas, wandering, a lentil.

אָאָב oub, to become thick, cloud over, a dense cloud. Formed on odab.

אָאָג oug, (*a motion for man*) to make cakes, a cake, food.

אָאָד oud, to plunder, spoil, as yet, then, &c. Formed on odah: also to witness, testify, i. e. to give testimony of or to a man.

אָאָו ovah, (*soul of man, in its state by nature*) to be wicked, perverse, turned from uprightness.

אָאָאָ ouds, (*to pierce a woman*) coire, to come together.

אָאָאָל oul, (*strength of man*) an infant, child: also to act perversely or iniquitously. Formed on oval, with lamed, for the natural power.

אָאָאָאָ ounah, (*the cup due to a soul during his motion on earth*) a dwelling, time.

וּפָּוּחַ, (*motion to the face of heaven*) to fly, a bird; darkness, obscurity, dawning, eyelids, i. e. motion over the face of heaven.

וּפָּוֹת, (*the branchings forth of man*) to give counsel, &c.

וּפָּוֹךְ, (*bending of man*) to curve, press.

וּפָּוֹר, (*flight for man for refuge*) a city; a vigil, to watch, stir up, i. e. the flight or sight of man; chaff, i. e. what flies away by moving; an enemy, i. e. one to be watched; blindness, i. e. the flight of the sight of man.

וּפָּוֹשׁ, coire, to congregate, Arcturus, viz: rising cosmically, or at the same time with the Sun. Formed on ouds, with shin for dsain, to signify upon.

וּפָּוֹת, (*motion to secrecy*) turned from what is upright, wrong, crooked, to bend downwards.

וּפָּוֹד, (*strong motion, as in leaping*) a goat. Adsa-dseel, the scapegoat, compounded of ods and adsal.

וּפָּוֹדָב, (*a man striking from his home*) to depart, leave, desert; hence, a fair, &c.

וּפָּוֹדָב, (*much force in man*) to be very strong, robust, brave, a strong place, citadel, Odsniyah, the ospray.

וּפָּוֹדָב, to fortify around, a ring which surrounds the fringe. Formed on odsads, with koph for dsain, curving.

וּפָּוֹדָב, (*protection to man from flight*) to help, succour, a court or place of defence.

עץ ot, (*to extend motion*) a pen.

עט otah, (*a man spreading over his person*) to clothe, cover over, a cloak.

עטל otalaph, (*to extend motion under the covering of the face of heaven*) a bat.

עץ otin, (*a vessel spreading strength to man*) a breast.

עטף otaph, (*to spread motion over the outside*) to cover, conceal, hide; 'et cum ad animum refertur' to depress, be faint, &c. a garment.

עטף otar, (*to spread a flight around a man*) to encompass, surround, a crown.

עטש otash, (*to spread a motion of light*) to sneeze, neeze. See Job, 41. 18.

עץ oi, (*an extent of motion*) a heap.

עץ oit, (*to extend a force of motion*) to rush upon fly into a passion, fly, a bird.

עץ oim, (*to put forth a measure of power*) strength.

עין oin, (*the vessel of powerful motion*) the eye, a fountain or eye of water, the look or colour of a thing, looking, observing with the eyes, to consider, foretel, divine.

עוף oiph, to be weary, faint, tired. See yaoph.

עור oir, a city. See our; also, the colt of an ass, i. e. having a power of flight for man.

עכב ochar, (*to curve about in rapid motions*) a mouse.

עכביש ocabish, a spider. Formed on ochar, with

ish for resli. to denote **extending upwards.**

סכס ocaa, (*to bend around a person*) a bracelet, fetter.

סכס ocar, (*a curving about in flight*) to be agitated, troubled, &c.

סכס ocshub, an asp, the puff-adder, naja haje; compounded of ocsh and aub. Sanscrit अक्ष aksh, a snake, serpent.

עלג olag, (*a powerful motion in man to speak*) a stuttrer.

עלה olah, (*a person exerting powerful motion*) to mount upwards, ascend, exalt, lift up, above, upon, over, up to, towards, an ascent, step, dignity, a leaf, foliage, a burnt offering, holocaust, that which ascends in flame and smoke, a pestle, 'ad attollendo? an upper chamber, a superior, an aqueduct, a medicine or plaster to heal up.

עלד olads, (*man striking with force*) to leap for joy, exult.

עלד olut, (*to spread a powerful motion over the light*) darkness.

עלד olal, (*much exertion of motion*) to work, labour, walk, go, enter, branch out as a vine, deride or work upon a person, a little child, i. e. full of motion; a laboratory, furnace, an action, occasion, a branch, wickedness, &c.

עלל olum, (*the strength of man in a measure*) to be concealed, not brought into proper action or knowledge, a child, youth, virgin, an age, time to come.

לץ olas, (*a fullness of the strength of man*) to exult, rejoice, be handsome.

לץ olo, to swallow, sup up, devour, a throat. See **לץ**.

לץ olaph, (*a power of motion on the outside*) to wrap up, cover over; to faint, i. e. to have the spirit covered through weariness, &c.

לץ olats, to exult, rejoice. See olads.

לץ olak, (*to curve forth the strength of man*) a horse-leech.

לץ omad, (*to shut up the measure of motion*) to remain in a fixed state, make firm, establish, stand, a column, constitution, condition, state.

לץ omal, (*a great measure of motion*) to labour, toil, troublesome.

לץ oniani, (*an immense measure of motion or men*) a gathering of persons from all quarters, people, to conceal, cover. **ל**m, with, near, at, denoting addition.

לץ omas, (*to encircle with a measure of motion*) to load, burden, &c.

לץ omak, (*the measure of motion hollowed out*) a valley, low ground, deep, &c.

לץ omar, (*the measure of motion in man*) to make an armful, handful, gather together, collect, an omer or the measure of the produce of an armful of corn, a sheaf of corn, fleece of wool.

לץ omath, (*a portion of the people of the tent*) a relative, companion, nearness, &c.

ענב onab, (*into the banqueting cup of man*) a grape.
See Gen. 40. 11.

ענאג onag, (*the motion of a man in prosperity*) to live delicately, sumptuousness, pleasure, to bring up delicately. Arabic غنج aonij proud.

ענאד onad, (*to give motion to the vessel or body*) to bind round. Syriac حنب onad, to wander about, migrate, wend.

ענאח onah, (*a person pouring forth speech*) to speak, answer, cry, sing; to afflict by reproaching, depress, humiliate, tame, poor; firm and or ground made low, travail, labour, a yoke, an owl, to howl, moan.

ענאנ onan, (*vessels of motion*) clouds, to cloud over.

ענאפ onaph, (*to proceed from the outside of the body*) a branch, &c.

ענאק onak, (*to proceed in a curve around the body*) a chain, to bind as a chain.

ענאש onash, (*a pouring forth from on high upon man*) to punish, mulct, fine.

ענאח onath, (*the hidden cup or portion of man*) time.

ענאס onas, (*to move all around*) to tread, trample under foot, new wine, 'a calcando.' must, juice.

ענאפ onaph, a branch, leaf. Formed on onaph, with he for nun, to denote life.

ענאפ ophal, (*a strong place for man in the face of an enemy*) a citadel, tower, hill, eminence, to ascend, strive ardently, an emerald or hill-like swelling.

ענאפ ophar, (*to put in motion by the flight of wind*)

dust, to reduce to dust, stir up the dust. Opher, a young roe, i. e. motion like the flight of the wind Ophereth, lead, i. e. containing much dusty scorïæ.

רץ ots, (*to send forth branches*) a tree, wood.

רץ otsab, (*to send forth shootings within*) to be in pain, grief, trouble, labour: an idol, image, i. e. bringing trouble. See Ezek. 23. 49.

רץ otsad, an axe, hatchet; tongs, probably a hammer-like instrument both for holding and cutting the iron. Formed on ots, with dalet to denote giving i. e. cutting down.

רץ otsah, (oin *man's*, tsade *brunchings* or glances, from the eye, dalet *a door* or the eyelid shut) to shut in. The hieroglyphic and figurative sense of the word is equivalent to the two words, 'otsch eenäv,' He shutteth his eyes. Prov. 16. 30. Etseh, the back-bone, the rump-bone, os sacrum, where the semen is collected and shut in. Arabic جاس ots-ots, the os sacrum.

רץ otsal, (*the strength of the members departing*) relaxed in body: slothful, idle.

רץ otsam, (*to measure out or put forth the limbs of man*) to be strong, coerce, restrain, shut in, powerful, numerous, a bone, the body.

רץ otsar, to restrain, prohibit, coerce, rule, shut in. Formed on otsam, with resh for mim.

רץ okab, (*motion in a curve*) the heel i. e. moving in a curve in walking; hence, an extremity, end, finally, forasmuch as, wherefore, to lay hold of the

heel; therefore, to supplant, defraud, deceit, wickedness; reward, fruit, i. e. the end of labour.

קָדָה okad, ring-straked, to put a band around; bind. Beeth-Eked, a place where sheep were confined to be shorn. Formed on okah.

קָדָה okah, a battlement around the top of a house. Formed on okad.

קָדָה okal, twisted, tortuous, wrong, perverse. Formed on okad.

קָדָה okar, to root or twist up, extirpate, enervate, barren, a root, stock. Formed on okad.

קָדָה okarab, a scorpion, i. e. rooting or fixing firmly upon a person. Formed on okar.

קָדָה okash, perverseness. Formed on okab, with shin, to denote greatness.

קָדָה orab, (*rem habere cum muliere*, therefore mixture) to mix, have commerce with, betroth, pledge, to be pleasant, delightful, sweet; to get towards evening, cloud over, a mixed multitude, Arabia, the evening; a crow, willow, wilderness, the west. 'in quibus omnibus quædam est commixtio'

קָדָה orag, (*the proceeding of the flight of the spirit of man*) to pant for want of breath, wish earnestly, parched with drought, draught, thirstiness.

קָדָה orud, (*giving flight from man*) a wild ass.

קָדָה orah, to pour forth, evacuate, nakedness, pudenda, shame, an uncovering, the skin, paper, a cave, 'quasi locum, nudum.' Formed on orab, with he for beth.

עֲרַךְ orac, (*to bend to a flight generated*) to set in constituted order, dispose, estimate, tax, as usual, to place an army in battle array.

עָרַל oral, (*the flight of a man cut or hindered*) to be uncircumcised, having the prepuce.

עֲרַם oram, (*to generate a portion only of flight* sight or knowledge) to be crafty, reserve the greatest portion of our knowledge for sinister purposes; naked, pudendum, i. e. the measure for the flight of man, a plane or naked tree; a hill, heap, i. e. the motion of a measure of flight, or heaping up of corn, &c.

עֲרַס oras, (*to generate flight around*) paste, to mix a solid and a fluid.

עֲרַף oraph, (*to generate motion to the face or head*) the neck, to decapitate; therefore, drops of blood, a ruin.

עֲרַפַּל oraphal, (*the procedure of swift motion over the face of the sun's rays*) darkness.

עֲרַץ orats, (*the procedure of rapid motion in shoutings*) to burst forth, be violently agitated, be in a rage, fear, terrified, a fearful precipice, a cliff, a violent person, &c.

עֲרַק orak, to flee, a nerve, an artery, duct for the flight of blood. Formed on orats.

עֲרַר orar, barren, solitary. Formed on orah, and denoting excess of venery.

עֲרַס oras, (*motion of man to rest*) a bed, couch.

עֲרַב osab, (*a procedure into upwards*) a herb.

לעש *osah*, (*motion of fire by the Spirit*) to make, form, fashion, act, &c.

לעש *oshan*, (*to pour forth motion upwards*) to fumigate, smoke.

לעש *oshak*, (*a man bending or proceeding pompously*) an oppressor, to act fraudulently, &c.

לעש *osak*, to make strife, litigate. **שין** *shin*, to denote doubtfulness in an affair.

לעש *oshar*, (*to beget a flight of precious things*) riches, a rich man.

לעש *osar*, (*to proceed in motion upwards by beginning again downwards*) 10, to decimate, the tenth part.

לעש *oshash*, (*motion upwards continually*) to waste away, consume, corrode, a moth.

לעש *oshath*, (*to emit a light from within*) to shine, bright, bright thoughts, to cogitate. **ושטה** *Oshatee*, one, i. e. extending the secret of generating upwards from 1 or 10: 'semper additur nomini numerali osar,' as **ושטה** *osree*, $1 + 10 = 11$.

ושטה *oshtha-rah*, a flock of sheep, i. e. one flight of animals.

עדה *othad*, to prepare, be ready. See *othath*. **עדים** *Othudim*, chiefs or leaders, rams, i. e. men prepared to lead others.

עם *otham*, (*to mete out the procedure of secrecy*) to obscure.

עם *othak*, (*man bending into concealment* or the

grave) to grow old, be antique, curved, turned from a former state, to transfer, transcribe, durable or lasting a long time, stable.

וּתַר othar, (*the motion of man into the tabernacle*) to pray, supplicate; abundance, i. e. motion of flight in a storehouse.

וּתַח othath, (*to proceed with much concealment*) to wait for a proper opportunity to speak, seasonable, time, now.

Its principal significations are, the mouth, face, outward appearance, superficies, breath, wind, speech.

פֶּה phaah, (*much face or jutting out of a body*) a prominent part, angle, jutting forth, extremity, side.

פֶּתַח phaar, (*a flight around the head*) a crown, tiara, branch of a tree, to adorn, glorify, elegance, an ornament.

פֶּה phagag, (*to fall off much with the wind*) the early fig.

פֶּה phagul, (*strength or a strong smell proceeding from the mouth or superficies*) a stink, an abomination, &c.

פָּגַע phago, (*to advance to the face of a man*) to go towards, go against, meet, an occurrence, a mark to shoot at.

פָּחַג phagar, (*a rapid departure from the mouth or face*) to faint, be weak, a corpse.

פָּחַגַּשׁ phagash, to meet. Formed on phago, with shin, to denote up to.

פָּדָה phadah, (*a gift placed between a person and the face of another person*) to redeem. Phidyon, the price of redemption, a ransom.

פָּדָן phadan, (*to leave a face or impression on the soil*: Padan, a country in the form of a foot. Sanscrit पद padan, a foot.

פָּדוּ phado, to redeem. Formed on phadah, with oin for man.

פָּדָר phadar, (*to give an extension to the outside of the body*) fat, intestines.

פֶּה phah, (*the mouth of a person or thing*) a mouth, the sharp edge of a sword; here, there, now, &c. i. e. a command from the mouth.

פָּחַג phug, (*to go from the face of another person*) fugo, to flee, leave, slacken, cease, an intermission.

פָּחַח phuch, (*wind from the chest*) to breathe upon, blow, speak boisterously or vainly, light embers, thin plates of metal, a snare.

פָּחַח phuc, (*for the curves of the face or eyebrows*) stibium, black marble.

פָּחַל phul, (*nourishment for the heart*) a bean, pulse, &c.

פָּחַח phum, (*the measurer or preparer of nourishment*) the mouth.

פֶּחַן *phan*, (*wind of* or *in the body*) to be in pain, trouble, anxiety, for fear that, &c. Coptic *ϣⲁⲛ* *phon*, effusio, fluxus, dispergere. Gaelic *pian*, pain, anguish, trouble, sorrow. Welsh *poen*, pain, &c.

פֶּחֻט *phuts*, (*to branch from the surface*) to disperse, scatter; a banner, i. e. horns or devices on the outside.

פֶּחֶק *phuk*, (*to curve or kick against the surface of a thing*) to stumble; to store up, get, produce, i. e. heaping up on the surface.

פֶּחֹר *phur*, (*to disperse from the surface*) to break, a vat in which grapes are trodden, a lot thrown out from a vessel.

פֶּחֵשׁ *phush*, to grow up, increase, multiply, abound, scatter. Formed on *phuts*, with *shin* for *tsade*, to denote upwards.

פֶּחֹת *phuth*, (*mouth of concealment*) pudendum muliebri, a hinge.

פֶּחָדָס *phadsads*, (*to beat out much the surface*) gold beaten out, solid gold, to consolidate, strengthen.

פֶּחָדָר *phadsar*, to disperse. Formed on *phur*, with *dsain*, to strike.

פֶּחָחָד *phachad*, (*to give the feelings of the breast into the mouth*) to fear, be terrified, 'his heart is in his mouth.' testicles, stones, i. e. to eject into the mouth of the womb.

פֶּחָחָה *phachah*, (*a person who is the mouth or ruler over a bosom or tract of land*) a prefect, governor.

פחאדס phachads, (*to strike out rough speech from the mouth*) to act suddenly without reflection, unstable, vain, light, quick.

פחחם phacham, (*the measure of darkness on the surface*) black, a coal, cinder.

פחחר phachar, (*one who forms belled vessels with mouths*) a potter.

פחח phachath, a ditch, inward, a cavity, a corroding ulcer. Formed on phachar, with thau, for secrecy or a cavity.

פחדה phatadah, (*to give on the outside a lively appearance*) a topaz. Sanscrit पीत pēta, a yellow colour, a topaz.

פחטר phatar, (*to spread in flight from before*) to liberate, dismiss, send away, open, &c.

פחש phatash, a hammer. Formed on phatar, with shin for resh, to denote motion upwards.

פיד phid, (*to exert a power over the outside of the body*) oppression, calamity.

פיים phim, (*to extend a measure on the outside*) fat, folds of fat, suet.

פחח phacah, (*any body curving from the outside*) to pour forth, distil, drop, flow, a vessel for pouring out oil.

פחל phala, (*mighty power before the face*) to be miraculous, wonderful, a miracle.

פחלג phalag, (*to go in strength over the surface of the earth*) Peleg, to divide. See Gen. 10. 25. a river.

a division, half, a part, class, particle, &c.

פִּילגַשׁ philgash, a concubine; compounded of phalag, to share; yod the power of; shin for ishā, a wife.

פָּלַד phalad, (*to emit the power of light from the surface*) a torch, &c.

פָּלַח phalah, to divide, separate. Formed on phalag, with he for a person. Phloni, see alam. Sanscrit पालन palana, nourishing; phloni, may therefore signify a strange guest, 'persona innominata,' ο δειμα.

פָּלַח phalach, (*to scrape or break the strength of the surface*) to break off, a fragment; to worship, minister to, serve, i. e. the breast on the surface of the earth to a power or divinity.

פָּלַט phalat, (*to spread the strength from the face of another person*) to flee, snatch away, avoid, liberate, &c.

פָּלַח phalac, (*a support for the curvature of the outer part*) a staff, stick, a part or tract of measured land.

פָּלַל phalal, (*much power from the mouth*) to judge, supplicate for judgment, pray.

פָּלַס phalas, (*a circle of power on the features*) to ponder, consider, a balance, pair of scales.

פָּלַץ phalats, (*to shoot forth the strength to the outside*) to tremble, dread, a horror, an idol or the measure of secret horror.

פָּלַשׁ phalash, (*to smear upon the outside*) to wallow, roll in dirt, &c.

פֶּנֶג phanag, (*the vessel proceeding from the outside*) a nutmeg. Sanscrit पुन्नाग pūnnāga, a nutmeg.

פָּנָה phanah, (*the face poured forth or turned to or from a person*) to turn to, turn from, look at, the face, aspect, before, to turn in, inner, within, the inner and outer part of an angle, an extremity, turret, a chief, head or turret of the people. Welsh pen, a head. Coptic φεν phen, to pour forth; φενε phenh, to turn to, return.

פֶּנִּין phanin, a ruby. Fennic puna and punainen, a red colour, ruby. Formed on phanah, and signifying a chief or most precious stone.

פָּנֵק phanuk, (*to nourish the body curvedly or in a house*) to bring up delicately.

פָּסַג phasag, (*to go in a circle on the outside*) a hill, to elevate.

פָּסַח phasach, (*to scrape around the outside*) the passover, to leap over, vacillate, &c. This act seems to have been noted down in the Chinese word 彭 pong, to go, &c. literally, at a superior's command, one descending and passing away from the three strikings. See Gen. c. 12, v. 7, 13.

פָּסַל phasal, (*to curve around the outward appearance of power*) to carve, an idol, a carved idol.

פָּסֶלְתִּין phaseltarin, a psaltery. From the Greek ψαλτήριον. This Greek word seems to be compounded out of the Sanscrit, thus; शाल शाला, to praise; तार tāra, a high-note in music; the termination -on, -en contracted, to mark it for a derivative.

פָּסָס phasas, (*the moon's appearance in her phases*) to be defective, diminish, a part.

פָּהַח phaoch, (*spirit of a man from his mouth*) to call out, exclaim.

פָּהַל phaoch, (*the strength or sweat on a man's face*) to labour, work.

פָּהַם phaoch, (*the likeness of a man meted out*) an impression, procedure, foot, blow, bell, turn, time, corner, to proceed from, beat, drive on, &c.

פָּחַר phaor, to open, distend. Formed on phaoch, with resh for extension.

פָּחַס phatsah, to open, dilate, liberate. Formed on phaor.

פָּחַשׁ phatsach, (*to shoot forth a harsh sound from the mouth*) to sound forth, make a harsh noise.

פָּחַסַל phatsal, (*to branch or strip off the strength from the outside*) to strip off the bark.

פָּחַסַם phatsam, to break, cut out. Formed on phatsal.

פָּחַסַע phatso, (*a mouth or wound in a man from a horned weapon*) to wound.

פָּחַסַר phatsar, (*to branch or push against*) to push, urge, a file.

פָּחַד phakad, (*to give a curve over the face of any thing*) to attend to, visit, recognise, number, desire, a prefect, mandate, census, &c.

פָּחַח phakach, (*to curve or open the mouth of concealment*) to open.

פָּקוֹ phako, (*to sprout into the face of man*) colocyath. See Parkhurst.

פָּחַר phar, (*the aperture fit for flight*) a heifer, young cow; speech, words, i. e. flight from the mouth. In Hosea, 14. 2, for calves, read speech.

פָּחַר pharu, (*to flee much from the face of man*) a wild ass, wild. Tibetan **ཕམ་ཁ་** phara, a kind of wild beast.

פָּרְבָּר pharbar, (*much flight without and within*) Parbar, i. e. the inner at the gate, and the outer at the causeway,

פָּרַד pharad, (*to give a separation from the face*) to separate, sever, disjoin, a mule, i. e. between an ass and a horse; seed, i. e. that gives a shoot above the surface,

פָּרַדַּס phardas, (*to surround the appearance*) paradise. Persian **فردوس** firdus, a garden, paradise. The Chinese youen, **園** hortus arborum, florum et fructuum: literally, an enclosed piece of earth for man's mouth, and for bending and pointing, i. e. for worshipping God.

פָּרָה parah, (*a likeness proceeding from the spirit*) to bring forth young, be fruitful, fruit, a branch, the marriage bed.

פָּרַוַּיִם parvaim, Parvaim, the country of the ancients. Sanscrit **पूर्व** pūrvan, prior, eastern.

פָּחוּר pharus, (*much of flight around the outside*) the suburbs.

פָּרוֹן phardsun, a village, town. Formed on pharur, with dsain, for protection in war.

פָּרוֹל phardsal, iron, i. e. *stronger* than brass. See barads.

פָּרוֹחַ pharach, (*to bring forth from the womb*) to germinate, flower, break forth, puberty, gardens, a flower, the young of birds.

פָּרוֹת pharat, the whole. Formed on pharach, with teth for spreading. Phortim, chanters, i. e. spreading the flight of sounds from the mouth. Sanscrit पूरित pūrēta, full, complete.

פָּרוֹר pharac, the whole, complete; therefore, rigour. Sanscrit पूरक pūraka, filling, completing. Formed on pharat, with caph, to bend to.

פָּרוֹם pharam, to break, separate, cut off. Formed on pharat, with mim, to mete from.

פָּרוֹס pharas, to part, divide into two parts, break, a hoof. Formed on pharat, with samech, to denote two curves. Mantchou Tartar *फारसे* farshe, a part. Arabic فارس fars, a horseman, cavalier, Persia. The word Persia signifies, probably, a separation from the Arabians. Sanscrit परि parē, separation. Phereas, the ossifrage. Probably the same as the पुरुषबाघ pūrūsha-vyāgra, a vulture, the pre-eminent vulture of the height of a man. Probably, the great sea eagle.

פָּרוֹעַ pharo, (*flight from the outside of man*) to be naked, uncovered, free, drawn away, recede, freedom. Pherao, hair, a covering for nakedness.

פָּרָאוֹשׁ pharaoosh, a flea. Formed on pharo, with shin, upwards or upon.

פָּרָץ plurats, (to branch out in flight from the surface) to break forth, urge forth, a rupture, breach, violent, ravaging.

פָּרַק pharak, to break off, liberate, lacerate, a piece, &c. the neck, from its several divisions.

פָּרוּר pharur, (to cook much of flight for the mouth) a pot, kettle, cauldron.

פָּרַשׁ pharash, (a descent from the face of heaven) to shew, explain, declare, unfold; a horseman, i. e. flight on the back of a horse; dung, i. e. flight from the os sacrum.

פָּרַשׁ pharas, to expand, extend, unfold, &c. Formed on pharash, with sin for shin, to signify upwards and downwards.

פָּרָשְׁגָן pharshagan, (flight from the mouth of a sovereign going or sent to a person) the copy of a letter, declaration, &c.

פָּרָשְׁדָנָה pharashdanar, stercus, dirt. Formed on pharash, with danah, giving a pouring out from a person.

פָּרָשָׁן parshan, to spread forth. Formed on pharash.

פָּרָת pharath, (to flow from a concealed mouth) the Euphrates, the great river, great men, princes.

פָּסַח phasah, (a person with his face up and down) to wander up and down, roam, &c.

פָּסַח phasach, (to rake up the outside) to tear in pieces.

פָּשַׁח phashat, (*to spread up or strip from the outside*) to strip off, make naked, take away, rush forth.

פָּשַׁח phasho, (*man against the face of power*) to rebel, fall off, prevaricate.

פָּשַׁח phaso, (*motion of the front up and down*) to step, go, march, the buttock.

פָּשַׁח phasak, to divaricate. Formed on phaso.

פָּשַׁח phashar, (*flight from the mouth to make clear*) to interpret.

פָּשַׁח phashath, (*shut up in its outside or covering*) flax, linen. Finnic pussi, sacculus linteus.

פָּתַח phatham, (*to measure with much secrecy what will appear*) suddenly, unexpectedly.

פָּתִיל phathigil, a stomacher. Compounded of phati, pieces, and gil, likeness; therefore, a piece of a woman's dress to shew the shape of her body.

פָּתַח phathgam, (*to mete out the procedure of the mouth in secrecy*) an answer by letter, decree, a sentence, &c.

פָּתַח phathah, to be deceived by persuasion, seduced, led astray, simple, foolish. Pheta, breadth, i. e. an extension of surface within.

פָּתַח phathach, (*the opening to the bosom of the tent*) a door, gate, ingress, to open, engraving, sculpture, a key, drawn sword,

פָּתַל phathal, (*hidden strength apparent*) to wrestle, strive, twist, a rope, thread, wreath, turban,

פָּתַח phathan, (*a body having a tooth with a con-*

coiled mouth) an asp. Coptic **ⲉⲟⲩ** hof, and **ⲉⲟⲩ** hob, aspis, serpens, **ⲟⲩⲩⲉ**, **ⲉⲟⲩⲥ** hoha, occultus. Sanscrit **फट्** phatan, the expanded hood of the cobra di capello; a tooth; a threshold, i. e. a step at the entrance of a dwelling.

פּתח phathio, in a moment, instantly, suddenly. Formed on phatham.

פּתח phathar, (*flight from the mouth in a hidden language*) to interpret a strange tongue.

פּתשגן phathshagan, a copy, writing. Formed on phathgam, with shin for kingly authority.

פּתח phathath, (*much concealment from the outside*) a part, fragment, to break.

צ

The chief significations of this letter are, horns, buds, shoots, branches, arms, strength, horned cattle, wool, &c.

צל tsal, (*a great power or quantity of branches*) shady trees, shady.

צן tsan, (*bodies having much wool*) sheep. tsanan, Zuanan, a place in which were many sheep.

צבא tsaba, (*to shoot forth in might*) to will; wish, desire; an army, warfare, to meet together in multitudes, minister, i. e. to shoot forth in power.

צָבַח *tsabah*, (*a person shooting forth from within*) to swell, puff out, glory, an ornament, a litter, a covering. Tsab, a toad, 'quia tumida bestiae est'. Tsabi, the roebuck, i. e. horns in great extent. Tibetan རྩུབ་ *soba*, puffed up. Spanish sapo, a toad.

צָבַת *tsabat*, (*to spread out like horns*) to stretch forth.

צָבַע *tsabo*, (*shootings from man*) a finger, to paint, colour, tinge, streak, dip, a tincture, &c.

צָבַר *tsabar*, (*to branch out in flight*) to collect together, heap up, hillocks.

צַבַּת *tsabath*, a handful, bundle. Formed on *tsabar*.

צָדַד *tsadad*, (*to give many branches or ribs*) a side.

צָדַח *tsadah*, (*to give branchings of spirit*) to search diligently, strive, be industrious, &c.

צָדַק *tsadak*, (*to give a curve or dispense from the seat of justice*) to dispense justice, absolve, justify, a just man, justice.

צָהָב *tsahab*, yellow like gold, shining. See *dsahab*.

צָהַל *tsahal*, (*to send forth a strong voice*) to hinny, neigh, make a cheerful noise.

צָהַר *tsahar*, (*to shoot forth the spirit in flight*) light, splendour, mid-day, a window, oil, to express oil.

צָוַד *tsud*, (*to give oneself to horned cattle*) to hunt, a net, snare, provision, a hunter.

צָוַה *tsuah*, (*words from the seat of justice*) to bid, command, a precept.

רצ tsavach, (*to shoot words from the chest*) to vociferate, a clamour, complaint.

לרצ teul, (*a power of branchings downwards*) the deep, a deep place.

רצ tsum, to fast, hunger, Formed on tsul.

רצ tsuph, to flow out, a honey-comb. Formed on tsavach.

רצ tsuk, (*to wander about in a curve*) to encom-
pass, surround, straiten, compress, distress, straitness,
a pillar. situate, placed.

רצ tsur, to besiege, press close, war upon, be hos-
tile, distress, anxiety, torment, an enemy, army, a
sharp stone, rock, a plan or form, a neck or straiten-
ed part. Formed on tsuk.

רצ teachach, (*many breasts of wool*) white, shin-
ing, serene, parched, dried up, drought, the top or
dry part. The idea is taken from a flock of sheep.

רצ tsachan, (*to pour forth belchings from the
chest*) stinking.

רצ teachuk, (*to curve out bursts of mirth from
the chest*) to laugh, be merry.

רצ tsachar, whiteness. Formed on teachach.

רצ tsayah, (*the light extending whiteness*) a dry
place, drought. Tsi, a wild beast, barbarian, ship
with white sails.

רצ tsiun, (*to extend over a body a horn or pillar*)
a sepulchral stone. monument.

רצ tsits, (*to extend much budding*) to flourish,

* flower, wing, plate of metal beaten out, a feather, lock of hair like stamens.

צִיר tsir, (*to direct flight to a throne*) an ambassador, a hinge, making a communication between the inner and outer part of a tent.

צִית tsith, to burn. See yātsath.

צָלָה tsala, (*to put forth much strength*) to pray.

צָלָה tsalah, (*the strength of the juice branched off*) to roast, a baked cake.

צָלַח tsalach, (*to branch over the bosom forcibly*) to pass over, pass into, get through, succeed, prosper. Tsalachath, a cruse, dish, pan, the bosom, i. e. that which conceals the produce for strength or nourishment.

צָלַל tsalal, (*an immense quantity of branchings or sinkings*) to sink in water, be dark, shadow, to palpitate, tingle, cymbals, bells; locusts, i. e. shooting forth strongly; a spear, harpoon. Sanscrit शल shala, a dart, spear, to shake, tremble, &c.

צָלַם tsalam, (*clothed with a portion of the Son of God*) likeness, image. See Gen. 9. 6.

צָלַע tsalo, a rib, side, going on one side in walking, lameness, a side room, cell, or chamber. Formed on tsalam, with oin for a human-being. See Gen. 2. v. 21, 22.

צָמָא tsama, (*much shootings forth for water*) to be thirsty.

צָמַד tsamad, (*to put the measure or harness on the*

oxen) a yoke, to join together, a couple, pair, &c.

צמח tsamach, (*to mete out a budding from the bosom*) to bud, germinate, spring forth, flower.

צמם tsamam, hair; a robber, i. e. one who makes numerous predatory excursions.

צמק tsamak, (*the shooting of moisture curved off*) to be dry, a dried grape, raisin.

צמר tsamar, (*flight of the measure of shoots*) wool, a top branch.

צמת tsamath, (*the measure of shooting forth suspended*) a cutting off.

צנח tsanach, (*to shoot or drive a body upon or into the bosom of the earth*) to drive into, fix, alight, leap down.

צנם tsanam, dried up, withered. Formed on tsamak.

צנן tsanan, (*bodies with projections*) a thorn, hook, a target or shield with a boss, flake. In Prov. 25. 13, read, flakes of snow.

צנוע tsano, to be lowly, humble, &c. Formed on tsanach.

צנף tsanaph, (*to shoot round the outside of a body*) to wrap about, roll round, gird, a circumvolution, turban.

צנצנת tsanatsanath, an urn. Formed on tsatan by reduplication. Probably like the urnæ ansatæ of the Romans.

צנך tsanak, (*curves for the members of the body*) stocks, manacles.

צנר tsanar, (*a vessel for the flight of juttings*) אגuttur, canal.

צנתרות tsanatharuth, pipes, tubes. Formed on tsanar, with thau, to signify hidden.

צעד tsaod, (*to give a branching motion*) to walk, step, go forwards, a chain, links.

צעה tsaoh, to wander, peregrinate, motion. Formed on tsaod.

צען tsaon, to remove, transfer, dissipate. Formed on tsaod.

צעה tsaoph, a veil. Formed on tsaod.

צעק tsaok, to exclaim, cry aloud. Formed on tsaod.

צער tsaor, small, little, young, paucity. Formed on tsaod,

צפד tsaphad, (*to give a clothing on the surface*) to adhere, stick to.

צפה tsaphah, (*a person branching out or looking in front*) to look out, watch, explore, observe, a watch-tower; a covering, tent, chapter, i. e. to branch out over the surface.

צפח tsaphach, (*to branch out on the outside of the belly*) a cruse, pitcher with a handle, cake baked on the inside of a pitcher, a wafer. See Parkhurst.

צפן tsaphan, (*to branch from the face of a person*) to hide, abscond, conceal, the North, northern, as hidden from the sun.

צפח tsapho, (*to branch forth or spit from the mouth on man*) the cockatrice, Qy, the naia haje, or spitting

make. See Andersson's Lake Ngami, p. 303. Also excrement, dung, issue.

צפף tsaphaph, (*buddings from the mouth or face*) to chatter, twitter, peep.

צפר tsaphar, to fly away, hasten away, depart, a bird, sparrow, he goat; the morning, i. e. the coming of rays from the face of the sun, a diadem, crown; the claws of a bird, a nail, point, i. e. putting forth shootings from the surface.

צפרדע tsaphardo, a frog. Formed on tsaphar, with daleth and oin, to move or swim as a man.

צקל tsakal, (*to curve up strongly the buds*) huska of corn.

צרב tsarab, (*the flight of the rays of the sun upon a body*) to scorch, burn up.

צרה tsarah, gum, resin, &c. Formed on tsarab, he for spirit.

צרת tsarach, (*to send forth burstings from the chest*) to cry; also, fortified outworks or towers, &c.

צרך tsarac, (*to incline in motion to the branchings or wants of life*) want, necessity.

צרע tsaro, (*procedure of buddings on man*) leprosy, scab, a eper; a hornet, i. e. producing swellings on man.

צרף tsaraph, (*to shoot forth dross in flight from the outside*) to refine, purify, prove, try, a smelting pot, &c.

צרר tsarar, (*a great flight of branches*) to enclose, bind up, straighten, a purse, distress, a small particle.

ק

The chief significations of this letter are, a boat, ship, to curve, bend, vomit.

קבב kabab, (*to vomit many words from within*) to curse, execrate, a common stew, place of sin; the maw, stomach. Kab, a measure of food for the stomach, for a meal, containing about 4 pints.

קבל kabal, (*to receive the in-gathering*) to receive, &c. therefore, in presence of, because, forasmuch as, Gaelic gabhail, receiving. Spanish gabela, a duty upon any commodity. English gabel, an excise.

קבו kabo, (*to curve from a man*) to snatch, seize, spoil; a helmet. See cabao. Kubaoth, the dregs, i. e. to curve downwards in motion.

קבץ kabatz, (*to collect in buddings*) to gather together in companies, collect, heap up, a congregation, party, band.

קבר kabar, (*to flee into the curved house*) to bury, a burial, sepulchre.

קדד kadad, (*to give much of a curve*) to bend, incline; a head, top, from its bending. Kiddah, cassia, cassia lignea, the laurus cassia, the base cinnamon, i. e. to give a curving forth of spirit or aroma. Malay cayo-manis, cassia, sweet cassia. Sanscrit गुडवच gūda-twach, the aromatic bark of the woody cassia, or sweet-bark.

קדח kadach, (*to give a curve or issue from the*

breast) a burning fever, a carbuncle, to burn, kindle.

קדאם *kadam*, (to give forth the measure or emissions of curves or rays of light) the East, from whence the light first appeared; therefore, old, ancient, to go before, *prævenit*, prevent, precede, &c.

קדאר *kadar*, to be dark, obscure, black, to discolour. Formed on *kadam*, with *resh* for *mim*, to denote the departure of light.

קדאש *kadash*, (to curve or dedicate the donation to Heaven) to make sacred, sanctify, consecrate, to set apart, prepare, to set apart for holy, and also for idolatrous or unholy uses, a prostitute, a sanctuary, &c.

קאהל *kahal*, (much of the spirit or sharpness cutted away) to blunt, take off the edge.

קאהל *kahal*, (a power of souls collected) to congregate, an assembly.

קוא *kua*, (much of vomiting) to vomit, a pelican. See Parkhurst.

קואח *kuah*, (to bend with the mind) to fix the mind attentively, hope, wait for, stretch, a line, thread, rule, delineation, to flow, meet, a receptacle, date, *en yaru*.

קוט *kut*, (spreading of a vomit) to nauseate, hate, detest.

קול *kul*, a noise, loud sound, voice, thunder. Formed on *kua*, with lamed for strength.

קום *kum*, (to tend towards a measure) to rise to a proper height, stand up, be established, rise against, be adverse, stature, a station or place, substance, firm, a decree, standing corn, to grow up or over, to make

the eyes dim, insurgents, adversaries, an erection.

קלן *kun*, to lament, wail. Formed on *kul*.

קס *kus*, (to surround with a bend) to cut off.

קוף *kuph*, (to incline to the outward appearance of man) an ape, monkey; a circle, going round, i. e. curving round the outside.

קץ *kuts*, (to wound with branches as thorns) to vex as by a thorn, wearied in spirit, fret, lacerate, watch with anxiety, awake, a thorn; to enjoy the fruits of summer, summer upon, summer, i. e. pulling off the buds and fruit; hair, curling locks, i. e. a curving of the branchings from the head.

קור *kur*, (to pour forth in flight) to dig or make a curvature, flow out, burst forth, a fountain, spider's web.

קש *kush*, a snare. See *yakush*.

קטב *katab*, (to bend a knife into) to cut off, extinguish, end. Sanscrit कट *kuta*, to cut.

קטל *katal*, to kill, slay. Formed on *katab*, with *lam*, for the whole strength,

קטן *katan*, a weaned child, little child, little thing, small. Formed on *katab*, with *nun* for a body, and *koph*, a curve or breast.

קטף *kataph*, to crop off. Formed on *katab*.

קטר *katar*, (to spread flight in curls) to smoke, fumigate, burn incense, a kitchen, a censer, incense, an altar. Chaldees *ketary*, to bind, collect, a knot, for Hebrew *kashar*.

כִּיט kit, summer. Chaldee for Hebrew kuts.

כִּינ kin, (*an instrument for extending a curve*) a lance, spear.

כִּיכ kik. (*extending a curve all around*) a gourd. Septuagint *κολοκυνθη*. Sanscrit कुलक kûlakan, a sort of gourd, Targum of Jonathan, kikayon, cucurbita, a gourd. Coptic כאכי, kaki, shade. The kikayon of Jonas, appears to be the colocynth plant.

כִּיר kir, (*to extend flight in a curve*) a wall; therefore, to break down, destroy a wall, &c.

כִּלֵּה kalah, (*the strength of the juice drawn forth*) to roast; therefore, to be lighter, lightness, vileness, ignominy.

כִּלַּח kalach, (*a bellied vessel for extracting the strength*) a pot, kettle, caldron.

כִּלַּת kalat, (*to draw away the strength by a cut*) to cut off, amputate, contract. Miklat an asylum, a place of refuge, i. e. a place for cutting off from an enemy.

כִּלֵּל kallal, to be exhausted, light, swift, vile, speak ill of, curse, blaspheme; shining, burnished, &c. i. e. curving out a great power of light. Formed on kalah.

כִּלֵּס kalas, to mock, jest upon. Formed upon kalal, with samech, to surround.

כִּלֵּה kalo, (*man curving a power of things*) to engrave, carve, cut deeply, a sling; i. e. a man curving forcibly.

קלש kalash, (*to delineate the power or nature of the Deity, i. e. the Trinity*) a trident, fork with 3 prongs.

קמח kamach, (*to grind a measure for the stomach*) flour.

קמח kamat, (*to spread a measure of curves*) to be wrinkled, wavy, perish under the waves. The Syriac version has preserved the true meaning of Job, 22. 16, viz: vebauhar naharua eethcalu. and by the operation of the flood were they restrained.

קמל kamal, (*a measure of strength drawn away*) to languish, wither, fade.

קמץ kamatz, (*to collect a portion with the shootings or fingers*) to grasp a handful, a handful.

קמץ kamash, (*to curve a portion of strength or venom upwards*) a nettle.

קנא kana, (*a body bending much to any business*) to be zealous, envious, emulate, jealous, zeal, &c.

קנה kanah, to buy, acquire, possess, business, cattle, &c.; a reed, calamus, also a pipe, hollow tube, i. e. a hollow vessel with life. Formed on kana.

קנמ kanam, cinnamon, laurus cinnamomum. Formed on kadah, with nun and mim, for a portion of the body of the tree.

קנן kanan, (*a body curved on all sides*) a nest, to make a nest.

קנעם kanam, (*to measure forth bendings in idolatrous worship*) divination.

קספ kasath, (*a curved vessel for concealing that which makes curves or letters*) an ink-horn. Laponic kisto, arca, cista, capsa, a case, &c. Finnic, kistu. Islandic, kista. Greek κιση.

קקפ kaokao, (*the likeness of a mortal, an idolized being, drawn on man*) a mark.

קק kaor, (*the flight of a curve for man*) a charger. dish.

קקפ kapha, (*the surface much collected*) to curdle, coagulate, density. Laponic kappa, cremor lactis.

קפ kaphad, (*to give a cutting off to the breath*) to cut off, bring to an end, destruction. Kiphod, a bittern, i. e. to give the mouth or bill curved or serrated points.

קפ kaphads, a heron. Formed on kaphad, with dsain, a sword, to denote the use made of its bill. 'In a state of nature, the prey seems generally to be transfixed by a dart or blow of the bill.' See Jardine's Naturalist's Library, Ornithology, vol. 12.

קפ kaphats, (*the branchings from the mouth curved up*) to shut up; to leap, i. e. to curve from the surface in branchings.

קצב katsab, (*to curve off the shoots upon*) to shave, cut off or from, shear, an incision.

קצב katsah, to shave, cut off, bring to an end, a part, extremity, ulterior. Formed on katsab, with he, for a person.

קצב katsach, (*seeds beaten out for the stomach*)

anise. I incline to the Syriac and Arabic translations, viz: anise; and my opinion seems to be strengthened by our Lord coupling together anise and cummin, in Matt. 23. 23.

קצן katsan, (*a person leading forth branches or troops*) a leader, chief.

קצץ katso, (*to pluck off the buddings for man*) the flowers of the laurus cinnamomum. They were used for scenting garments. Ps. 45. 8. Hiktsio, to scrape away the surface. unroof, a partition, corner, angle. Formed on katsab.

קצף (*to send forth bubbles from the surface*) to effervesce, foam, anger.

קצץ katsats, to amputate, mutilate, cut off, an end, extremity, hairs. Formed on katsab.

קצר katsar, to cut short, abbreviate, mow, a branch, a crop, &c. Formed on katsab.

קרא kara, a partridge. Formed on its cry, *horree*. Hence, to cry, call, invoke, invite, proclaim, a convocation, to read, sacred scripture.

קרב karab, (*to incline in flight within or into or towards*) to approach, come near to, relationship, the intestines, belly, middle, near, an oblation, to happen.

קרדום kardom, (*a curved instrument to give flight or cutting off of a portion*) an axe.

קרה karah, to meet, join, happen upon, come in contact, an accident, a beam, plank for building, a building, city, &c. Formed on karab.

קרח karach, (*to scrape off the growth from the*

curve or head) to shave, make bald, make smooth, ice.

קָרַם karam, (*to curve over the flight of the measure of a body*) to cover, superinduce.

קָרַן karan, (*a body extending a bend*) a horn, glory, strength, cornu, to radiate, shine.

קָרַס karas, to bend, curve, stoop, a clasp, tache. Formed on karan, with samech, a surrounding.

קָרַסל karsol, the sole of the foot. Formed on karas, with lamed for strength.

קָרַץ karo, (*a curved motion in flight*) to break in pieces, tear, cleave, a fragment, &c.

קָרַץ karats, to wink, twinkle, move, agitate. Formed on karab, with tsade for the eyelids. Kerets, destruction, i. e. cutting off the flight of branchings. Kerats, accusation, crimination, complaint, i. e. to shoot forth curvings of flight.

קָרַק karko, a floor. Formed on karo.

קָרַר karar, (*the complete departure of emissions of heat*) cold, a cold place, a summer-house, &c.

קָרַש karash, a plank, board. Formed on karo, with shin for up, 'to board up.'

קָשָׁה kasha, (*to put forth a triple crown of stigmas*) a cucumber.

קָשַׁב kashab, (*to curve the ear upwards upon any subject*) to listen, attend, hear.

קָשָׁה kashah, (*a person curving or binding up*) to make stiff or hard, bind up, difficult, solidity, firmness, a braid.

קַשָּׁה *kashah*, a dish-cover, cup. Formed on *kashah*, with sin, for up and down.

קַשָּׁח *kashach*, to harden, make the breast obdurate. Formed on *kashah*.

קַשָּׁת *kashat*, (*to send forth an expansion of the triune Deity*) truth. See S. John, 14. 6.

קַשָּׁט *kasat*, a coin, piece of money, a coin stamped with a lamb, as typical of their faith in the Lamb of God, the Messiah. Formed on *kashat*. See Leigh's *Critica Sacra*.

קַשָּׁק *kaskas*, (*curves or scales all over*) scales.

קַשָּׁר *kashar*, to bind, collect, conspire, ornaments. Formed on *kashah*.

קַשָּׁשׁ *kashash*, (*to curve up together*) to collect, gather together, stubble, straw.

קַשָּׁת *kashath*, (*the secret or mystical bow in the heavens*) the rainbow, a bow, an archer.

קִיתְרוֹם *kithrom*, (*a hollow instrument extending from within a flight of measures or notes*) a harp, guitar. Greek *κιθάρα*. *cithara*, a harp.

Its chief significations are, a wing, arm, swiftness, flight.

רָאָה *raah*, (*great rapidity of spirit*) to see, look at,

perceive, understand, experience, show, a sight, vision, mirror, appearance, countenance, prophet, the glade or hawk, 'a visus acumine sic dicta.' Murah, the crop of a bird, i. e. much flight into the measure for sustaining life.

ראם ram, (*to mete out one flight or horn*) the rhinoceros, unicorn. Greek *ρινόκερος*, animal unius in nare cornu. 'Two of the Indian rhinoceroses have only one horn, whereas all the African are provided with two.' See Andersson's Lake Ngami, p. 386. 'Animal sylvestre miræ fortitudinis.' Munster's Lex. Tibetan རམ་ raima, stout, strong. Fennic ramu, robust, strong.

ראש raash, (*the primary motion from rest or the empyrean*) the beginning, a summit, head, chief, first, former, principal, best; venom, poison or essence. See Northern Antiquities by Blackwell, and compare p. 402, 403, with Eldrimnir, p. 550. Raashoth, a bolster for the head; also, gall.

רבב rabab, (*much in flight*) to increase, multiply, a multitude, myriad, showers of rain, much, great, a great map, prince, &c.

רבר rabad, (*to give motion upon*) to adorn, deck out, woven work, tapestry, a carpet, a chain.

רבה rabah, to increase, multiply; bring up, educate, greatness, magnificence, much, great, a multitude, locusts.

רבר rabac, (*to bend away in flight*) to bake.

רבע rabao, (*to enter into a woman*) coire, inire, a lying down in bed; therefore, four, as the sides of

a bed, a fourth part, foursquare.

רַבֵּץ *rabats*, to lie down, couch, succumb, a bed.
Formed on rabao, with tsade, for the limbs.

רַבֵּק *rabak*, a stall or shed for fattening cattle.
Formed on rabats.

רַגֵּב *ragab*, (to give a finish to motion, i. e. to become hard) a clod, hard ground. Gaelic *rag*, stiff.

רָגַז *ragads*, (to strike into rapid motion) to tremble with anger or fear, be agitated, &c.

רַגַל *ragal*, (the powerful member for walking and flight) the foot, a footman, walker, to make to walk, to track, investigate, explore, to kick as with the foot or tongue, to slander. *Rogel*, the name of a fountain.

רָגַם *ragam*, (to mete out rapidity of motion) a sling, heap of stones, an assembly, to cast stones.

רָגַח *ragan*, (to pour forth a rapid motion) to whisper, mutter, tell tales.

רָגַע *ragao*, to be at rest, quiet, to perform suddenly or in a moment, break from, burst forth or out, a moment. Formed on rabao, with gimel for the bursting forth.

רָגַשׁ *ragash*, to assemble tumultuously, an assembly, society, &c. Formed on ragam, with shin, for together.

רָדַד *radad*, (to give much of extension) to expand, spread out, root forth, subdue, a veil, thin.

רָדַח *radah*, to rule, exercise dominion, receive power, take away.

רָדָם *radam*, (*the measure of the gift or spirit flown*) to sleep.

רָדַף *radaph*, (*to give motion forwards*) to follow, pursue, persecute.

רָהַב *rahab*, (*the soul in motion upwards*) to be elated, proud, to lift up or strengthen or make sure, assurance.

רָהַח *rahal*, (*the soul in much trepidation*) to fear.

רָחַט *rahat*, (*to spread an extension for a person*) a balcony, gallery, watering trough for cattle.

רָאָה *raa*, the whole form or aspect of a person. Formed on *raah*.

רָוַב *rub*, (*flight from within of words*) a pleader, to litigate, strive, contend, controversy, &c.

רָדָה *rud*, to rule. Formed on *radad*. *Marud*, lamentation, to mourn, bewail, i. e. giving of flight to the feelings.

רָוַח *ruah*, (*flight for life or vegetation*) to water, irrigate, be inebriated, fruitful, abundant, replete. Sanscrit रुह *ruah*, growing.

רָוַח *ruach*, (*flight from the chest*) to breathe, respiration, a space, side, spacious, spirit, wind, mind, a fan for winnowing corn.

רָמָה *rum*, (*the meting out of flight upwards*) to lift up, exalt, elevate, lofty, elate, height, sublime, an oblation; coral, from its branching horas, &c.

רָעָה *rae*, (*departure of man from purity*) to be evil, bad, wicked, malignant, &c. See Gen. 9. 21.

רָפַח *ruph*, (*commotion to the outside*) to tremble, shake, thresh out.

רָץ *ruts*, (*branchings of flight*) to run, flee, move swiftly, a course.

רָשָׁה *rush*, (*departure of precious things*) to be poor.

רָצָה *rads*, (*pierced into flight*) hidden, secret.

רָצָה *radsah*, to be impoverished, lean, wasted away, feeble. Formed on *rads*, with *he*, for *sap*, &c.

רָצָח *radsach*, (*to produce a striking on the chest*) a mourning at a funeral.

רָצָם *radsam*, (*to mete out a piercing rapid motion*) to look steadily or piercingly.

רָצָן *radsan*, (*a person that wields the sword*) a king, prince, ruler.

רָחַב *rachab*, (*to extend within or upon the bosom*) to dilate, make wide, latitude, amplitude, a street.

רָחִית *rachit*, a ceiling. Formed on *rachab*, with *it* for *beth*, to denote an extensive spreading.

רָחַל *rachal*, (*to receive strength or seed into the womb*) a sheep.

רָחַם *racham*, (*the measure for receiving seed into the womb*) the womb, to love, commiserate, pity, the bowels, a girl, maiden; the gier eagle, vultur percnopterus, Kitto. Laponic *kerom*, amans. Gaelic *gaol*, gean, love. Sanscrit *करु* *karva*, love. Therefore, gier eagle, signifies the affectionate vulture.

רָחַף *rachaph*, (*the swift motion of a hoarse sound on the superficies*) to move, brood upon.

רחץ rachats, *(to rub off the concretions of fish)* to wash, cleanse; to trust, confide, i. e. to place the rising thoughts &c. on the bosom of another.

רחק rachak, to be removed, at a distance, afar off, &c. Formed on rachab, with koph for away.

רשח rachash, to throw up, boil, bubble, a caldron, pot, frying pan. Formed on rachab, with shin for up.

רטב ratab, *(to spread a flight of rain upon)* to be wet, humid, saturated.

רטט ratat, *(to extend much motion)* trembling, &c.

רטש rataphash, *(to spread motion upwards on the outside)* fat, plump.

רשח ratash, *(to spread the flight of the soul upwards)* to kill, dash to pieces.

ריח rich, *(to send forth an eruption from the chest)* to smell, stink, an odour, a mill, from the reek of the flour.

רעו ric, to vociferate, make a noise, clamour. Formed on rich, with oin, for man.

רק rik, to pour forth, draw out, leave empty, exhaust, empty, vanity, &c. Formed on rich, with koph, to curve away.

ריר rir, *(to extend a continual running)* saliva, to salivate, the white of an egg.

רכב racab, *(to proceed in curves)* to ride on horseback, to ride, a chariot, charioteer, horseman, to be drawn, the upper millstone, the knee, from its curving in walking.

רַכַּךְ *racac*, (*to curve much in motion*) to be soft, tender, easily bent.

רַכַּל *racal*, merchandise, a merchant, trader, negotiator, a detractor or dealer in tales.

רַכַּס *racas*, (*to proceed and surround with curves*) to bind, rough places, lofty, pride.

רַכַּשׁ *racash*, (*to curve into motion precious things*) to get riches, acquire. *Recesht*, a horse, mule. Formed on *racab*.

רַמָּה *ramah*, (*a person meting out rapid motion*) to throw, cast; fraud, deceit, treachery, i. e. to mete out a flight of words.

רַמַּח *ramach*, a spear, lance. Formed on *ramah*, with *cheth*, for the breast.

רַמָּךְ *ramac*, a horse, mare. Formed on *ramah*, with *caph*, for curving. Sanscrit **राम** *rāma*, a horse; from *rāma*, to be sportive, beautiful, &c.

רַמָּם *rāmam*, to elevate, a worm, from its rising out of the ground. See *rum*.

רַמָּן *raman*, (*a body or fruit producing lore*) a pomegranate. Sanscrit **रम** *rāma*, to sport, love, &c.

רַמָּס *ramas*, (*to mete out motion around*) to tread upon.

רַמַּשׁ *ramas*, (*to mete out motion upwards and downwards*) to creep, crawl, a reptile.

רַנָּה *ranah*, (*a body sending forth voice or sound*) to sound, rattle.

רַנָּן *ranan*, to call aloud, sing, vibrate briskly, cla-

moor, a song, a peacock. Formed on rana.

רסן rasan, (to surround or restrain the motion of the body) a bridle,

רסן rasan, (to completely surround in motion) to drop dew or rain, sprinkle, mix up with any thing, drops of water.

רסן ra, inferior, worse, lower in value, a bottom. See ruo.

רסן raob, (motion within man) to hunger, be famished.

רסן raod, to tremble. Formed on ruo, with daleth to give.

רסן raoh, (flight of life or nourishment into man) to feed, associate at meals, lead to pasture, a messmate, companion, friend; to treat evilly, vexation, affliction, &c.

רסן raol, to tremble violently, be horrified, mufflers, 'sic dictæ, quod semper tremulæ appareant.' Formed on raod.

רסן raom, to be violently moved, be in consternation, thunder, &c. Formed on raod.

רסן raon, (to generate motion in a body) to thrive, flourish, be green.

רסן roo, (much begetting of flight) to break in pieces.

רסן raoph, (to generate flight from the mouth or surface) to distil, drop.

רסן raots, to break in pieces. Formed on roo, with tsade for branchings.

רעש raosh, to tremble, quake, be moved, rushing.
Formed on raod, with shin for together.

רפא rapha, (*much flight from the surface of the body or anus*) to cure by medicine, heal, a physician, medicine, cure. Rephaim, giants, i. e. flight from the face or worship of God. Gen. 6. v. 2 - - 7.

רפד raphad, to strew, a bottom. Formed on rapha, with dalet for aleph.

רפה raphah, to grow languid, weak, faint, be defective, desist, remission, &c. Formed on rapha, with for spirit.

רפס raphas, (*motion around the outside*) to tread, trample upon, cast down, disturb.

רפסד raphsad, (*to give a circle in flight upon the surface of the water*) a raft.

רפק raphak, (*to crouch in motion upon the outside of another body*) leaning upon.

רפש raphash, mud. Formed on raphas.

רפת raphath, (*an enclosed place for the issue of dung*) a stall for oxen.

רצא ratsa, (*to branch out much in motion*) to run.

רצד ratsad, to leap. Formed on ratsa.

רצה ratsah, (*the soul branching in motion*) to will, wish well to, do good, absolve, complete, desire, &c.

רצח ratsach, to kill, slaughter, a sword. Formed on ratsah, with cheth, for into the breast.

רצח ratsach, to pierce, perforate, an awl. Formed on ratsach.

רָשַׁף *rashaph*, (*to branch in motion over the surface*) to strew, a pavement; a live coal, i. e. sending forth a flight of heat over its surface.

רָצַץ *ratatz*, (*to branch much into flight*) to break in pieces, dash against, oppress; a fragment.

רָקַב *rakab*, (*flight of a curve from within*) to stink, be putrid, &c.

רָקַד *rakad*, to leap. Formed on *rakab*.

רָקַח *rakach*, (*to curve for flight into the stomach*) to mix medicines, ointments, seasonings, perfumery, an apothecary, confectioner, &c.

רָקַם *rakam*, (*a measure of motion in curves*) to embroider, needle work, embroidered vests.

רָקַע *rako*, (*to proceed in a curve for man*) the expanse, the firmament, to extend, draw out; to stamp, i. e. curvilinear motion with the feet.

רָקַק *rakak*, (*to pour forth much in rapid motion*) to spit, evacuate, attenuate, make thin, slender, the temple of the head, a thin cake, only, 'particula extenuandi.'

רָשָׁה *rashah*, (*a person having a flight of majesty*) power, a grant of power.

רָשַׁם *rasham*, to sign, write one's name. Formed on *rashah*, with *mim*, to mete out.

רָשָׁע *rasho*, (*man's procedure against God*) to be impious, wicked, damn, harass, vex, &c.

רָשַׁף *rashaph*, (*to send upwards from the superficies*) a spark, fire, burning coal.

רשש rashash, (*departure of all wealth*) to be miserably poor.

רשת rashath, (*to spread upwards a concealment*) a net.

רתח rathach, to boil, bubble up, be hot. Formed on rathath, with cheth, the bosom.

רתם ratham, (*to mete out or harness the repository or car for rapid motion*) to yoke. bind, join to. Rothem, broom, i. e. to spread a measure of concealment or shade. Sanscrit रथ ratha, a car. Arabic رتم ratam, broom.

רתק rathak, (*to conceal with a flight of curves*) to swathe, bind with chains, a chain, rope.

רתת rathath, (*much hidden motion*) an inward tremour.



Its chief significations are, the Triune Deity, precious things, great, mighty, much, together, upwards, heaven, the empyrean, happiness, rest.

רשב shab, (from *within much drawing up*) to draw water. &c.

רשג shag, (*to proceed with great majesty*) to roar like a lion. It seems that the word was primarily attached to the lion, and secondarily to its roar. Sans-

crit सिंह senba, a lion. We find the hieroglyphic signification of the Chinese 狻 soën, a lion, exactly corresponding with that of the Hebrew, viz: kuen, a dog; yun, stretching forth or walking; tchy, with a slow, majestic pace. Tibetan རྒྱལ shakya, a lion.

שח shah, (*many words together*) to be tumultuous, confounded, stupified, destroyed through confusion, laid waste, desolation, a wilderness, solitude, acclamations.

שח shat, to be spiteful, malignant, vex, pour contempt upon, depopulate. Formed on shah, with teth, to spread.

שח sheol, (*the great receptacle of strength of the bodies of men for a future state*) the grave, sepulchre, to seek or enquire after something of which we are ignorant, to petition, interrogate, beg, &c.

שח shan, to be at rest, tranquil, composed. Formed on sheol, with nun, the body.

שח shaph, to sup up, swallow, inspire. Formed on shah.

שח shar, (*one or the body after the flight of the soul at rest*) to be left alone, remain, residue, store, what remains after the dues are paid; relationship, propinquity, i. e. descent from one above.

שח sar, (to make a heavy body rise up or light) leaven.

שב shabab, (*to tend much upwards*) a spark of fire, fragment.

שָׁבַח shabah, (*a person in rest or endurance*) to be in captivity, detained, &c. Shebo, crystal, i. e. a body containing light within. Sanscrit शुभ shübha, to shine, be splendid; शुभ्र shübhra, white, shining, crystal.

שָׁבַח shabach, (*loud sounds to heaven*) to praise, laud, extol. Sanscrit शभि shiēbha, to praise.

שָׁבַט shabat, (*adapted to majesty*) a sceptre, staff, rod, dart, ensign of royalty, a mark of eminence, a tribe, &c. Coptic ḡēḡawṭ shebot, a rod.

שָׁבַל shabal, (*a power of earth or water built or thrown up*) a path, flood, snail, a branch, ears of corn, from their wavy appearance.

שָׁבַס shabas, (*a surrounding for the upper part*) a cap, caul.

שָׁבַע shebo, (*rest for man*) the seventh day, seven, seven times, a week; to swear, vow, adjure, an oath. i. e. man appealing to heaven.

שָׂבַע sabo, (*good or bad things for man*) to be full, satisfied. See Deut. 31. 20.

שָׁבַץ shabats, (*work raised up in buddings*) to embroider, an embroidered cloak, an ouch, setting, embossment.

שָׁבַק shabak, (*to vomit or yield up to another*) to give up, leave.

שָׁבַר shabar, to shiver, break, sell by retail, buy, birth, to break forth from the womb, &c. This word is probably formed from the sound of riven wood.

שָׁבַר shabar, (*in flight upwards and downwards*) to expect doubtfully, wait, hope for.

שַׁבַּשׁ shabash, (*a door or bar between us and heavenly things*) astonished, perplexed.

שַׁבַּת shabath, (*rest in the tabernacle*) the sabbath, rest from labour, to rest, cease, take away, abolish, the seventh day, a week.

שָׂגַג saga, (*much motion on all sides*) to multiply, increase, ample.

שָׁגַב shagab, to be exalted, lifted up, strengthened, a strong fort, &c. Formed on shaga.

שָׁגַג shagag, (*to wander much in pleasure*) to err through ignorance, commit sin without intention.

שָׁגָה shagah, to err, wander from the right way. Shiggayon, cantio erratica. Formed on shagag.

שָׁגַח shagach, (*to wander upon the bosom or surface*) to pry into, behold, consider.

שָׁגַל shagal, (*the meeting of strength or seed together*) to cohabit with a woman, violate, vitiate, a wife. Sanscrit सङ्गः saṅga, meeting, joining, mixture, &c; सङ्कारः saṅkāra, a girl recently deflowered.

שָׁגוּ shago, (*the composure of a man departed*) distracted in mind, mad.

שָׁגַר shagar, what cometh from the womb, issue, offspring.

שָׁד shad, (*to give rest to an infant*) the breast.

שָׁדָד ahadad, (*a complete separation from riches or possessions*) destruction, devastation, a laying waste.

to spoil; a demon; omnipotent, all-powerful, symphony, music, i. e. possessing much heavenly power.

שָׂדָד sadad, (*to give much turning up and down*) to harrow, break clods, to sod, &c.

שָׂדֵה sadah, a field. Formed on sadad.

שָׂדָם shadam, a ploughed field, a field. Formed on sadad.

שָׂדָף shadaph, (*to give upwards from the surface*) to be burnt up, blasted, blight.

שָׂדָר shadar, (*to plan a falling away from the king*) to conspire, rebel, contend, labour diligently, &c.

שֶׂה seh, (*a creature for sacrifice*) a sheep, lamb. The sin is put to distinguish it from the Lamb of God. See also kasat.

שָׂהָד sahad, (*to produce words in truth or falsehood*) a witness, testimony.

שָׂהָם saham, (*to put forth a body of heavenly light*) an onyx. Finnic sini, blue.

שָׂוָה shava, (*pretending much of pomp*) vain, lightness of mind, false, a lie, in vain.

שָׁב shub, (*up to the house or place again*) to return, restore, answer, avert, set at rest, turning back, backsliding.

שָׁבֵב sub, to grow old, have grey hairs, hoariness. Formed on shub, with sin, to denote the nearness to heaven or hell.

שָׁדָה sud, (*to give to upwards or downwards*) to plaster, lime.

רנב shayah, (*souls linked together*) to make level, smooth, plain, equal, to meet together, help another.

רנב shuch, (*the bosom bending to its place of rest*) the grave, a pit, to incline to death, bend down.

רנב such, (*the breast or meditation on heaven and hell*) to meditate or speak on life and death, to converse, &c.

רנב shut, (*to enquire after God*) to search, enquire, run about here and there; a whip, scourge, i. e. to spread upon the back; a rower, waterman, an oar, i. e. spreading together his oars.

רנב sut, to turn away from righteousness, decline. Formed on shut.

רנב suc, (*to curve upwards and downwards as in hedging*) to hedge up, a hedge, thorn, branch.

רנב shul, (*a quantity of turning up*) a hem, border of a garment.

רנב shum, (*a measure of heavenly spheres*) an onion. See Parkhurst.

רנב sum, (*to mete out upwards and downwards*) to erect, place, set, establish, constitute, a position.

רנב shuo, (*to lift up the voice of man*) to vociferate, cry aloud, clamour, noise; nobility, dignity, liberal, rich, &c. i. e. dignity to man.

רנב shuph, (*the mouth word or promise of God*) to bruise, break, cover, hide. See Gen. 3. 15. Sanscrit शपु shapa, to curse.

רנב shuk, (*a pouring forth after riches*) to covet.

desire, to abound, overflow, a village, street, forum; a leg, i. e. curving upwards in walking.

נשׁוּר shur, (*flight of voice towards heaven*) to sing, praise, contemplate, an enemy, 'quasi observat quibus malefaciat.' Thor, an ox, i. e. turning up the soil; a wall, i. e. flight upwards; a gift, i. e. offering up.

נשׁוּר sur, (*to contend for earthly majesty*) to contend, a prince, chief, principal, a royal or standard measure.

נשׁוּס sus, (*much alloy in earthly happiness*) to be glad, rejoice.

נשׁוּת shuth, (*tabernacle of God*) to establish, raise up, found, appoint, a foundation, fundament. Buttocks, an ornament.

נשׁוּט shadsab, (*to strike into light*) to set free, deliver as from a dungeon.

נשׁוּט shadsaph, to look up at, behold. Formed on shadsab.

נשׁוּט shadsar, (*to beat together in flight*) to twist as a rope.

נשׁוּט shachad, (*to give precious things into the bosom*) to make presents, reward, a gift.

נשׁוּט shachah, (*a person on his breast to heaven*) to prostrate, worship, incline, depress, a ditch.

נשׁוּט sachah, to swim. Formed on shachah.

נשׁוּט shachach, to incline, bend; be cast down, low, humble. Formed on shachah.

נשׁוּט shachet, (*a knife up into the throat*) to slay,

cut the throat. shoot out an arrow, beat out, &c.

שָׁחַט sachat, (to spread or press up and down on the bosom of the grapes) to press grapes.

שָׁחַל shachal, (to hunt up for the stomach of the lion) a jackal. Sanscrit शकल shakala, a part, portion; शुक्ल shrekāla, a jackal.

שָׁחַן shachan, (to pour forth a belly or swelling upwards) a tumour, ulcer, inflammation.

שָׁחַס shachas, to spring up of the same, grow around. Formed on shachan.

שָׁחַפּ shachaph, (famed for guttural speech) a magpie. Mantchou Tartar 沙克沙 saksha; a magpie. Tibetan སྐྱལ་ skya, a magpie. Arabic شقراق shakarak, a magpie. Shachepheth, leanness, consumption, i. e. outside and inside together.

שָׁחַפּ sachaph, (to enclose the outside on all sides) cielel.

שָׁחַחַת shachata, (juttings forth or roarings from the breast of the majestic lion) a lion. See shag.

שָׁחַח shachak, (to curve from the outside upwards) to beat in pieces, small particles of dust; heaven, i. e. curving from the bosom of the earth upwards.

שָׁחַח sachak, (to curve into the bosom of another pleasure or sorrow) to laugh, deride, mock, jest.

שָׁחַח shachar, (the bosom of light flown) to be dusk, dark, black, early in the morning, in time, sedulously, to investigate, youth or dawn of life, &c.

שָׁחַח shachath, (the bosom hidden from heaven) to

corrupt, destroy, slay, corrupt the true faith by idolatry, a pit or place of corruption, perdition, &c.

שטח satah, to turn aside, decline. Formed on shuti.

שטח shatach, (to spread upon the bosom of a thing) to expand, spread, &c.

שטט shatat, (to spread much upwards) a cedar. Gaelic seudar. Irish seudar, a cedar.

שטם satam, to hate. Formed on satan.

שטן satan, (a body spreading forth before heaven things done on earth) Satan, to have hatred, be adverse to, an adversary, an accusation.

שטף shataph, (to spread from the heaven over the face of the earth) to inundate, immerse in water, overflow.

שטר shatar, (to spread forth flight or commands from God) a judge, governor, magistrate, &c.

שם shi, (to extend riches) a gift.

שטח sich, (to extend from the bosom of the earth down and up) a shrub, bush.

שטין shin, (a body extending upwards) wine.

שטתם shaitem, (the extent of the branchings upwards brought to perfection) to finish, conclude, consummate.

שיר shir, (a jewel extended on the arm) a bracelet.

שחם shahab, (to extend all over with light) white marble.

שחש shaih, a thorn. Formed on sich. Sanscrit शशा shasha, thorn apple.

שָׁכַב shacab, (*to curve or lie down upon a bed for rest, &c.*) to lie down, be at rest, coivit, a bed.

שָׁחַח shacah, (*the soul inclining to good or evil*) to think, look at, imagine, the intellect, mind, an idol, image, picture.

שָׁחַח shacach, (*departed from the breast upwards*) to forget, be lost, to search after what was lost; therefore, to find.

שָׁחַח shacac, to be quiet, at rest, repose, lay aside, lay squares. Formed on shacab.

שָׁחַח shacal, to bereave, make destitute; a cluster, Formed on shacach.

שָׁחַח sacal, to be prudent, discreet, to succeed, prosper, the intellect, intelligence. Formed on sacah.

שָׁחַח shacalal, (*much strength curved upwards*) to finish a work.

שָׁחַח shacam, (*to curve away a portion of rest*) to rise, early in the morning; a hill, ridge of land, back, shoulder, i. e. to mete out a curve upwards.

שָׁחַח shacan, (*bodies inclining together*) to dwell together, inhabit, remain, a neighbour, tent, &c.

שָׁחַח sacin, (*an instrument extending a curve up and down*) a knife.

שָׁחַח shacar, (*flight of senses flown upwards*) to be drunken, an inebriating draught, surcease; a gift, i. e. to yield to flight treasure.

שָׁחַח sacar, (*to curve in flight up and down*) to work for hire or gain, reward, a labourer.

שֶׁל shel, (*acquisition from God*) possession, of. Sanscrit शैल shēla, possessed of, endowed with, quality, &c.

שָׁלָנָן shalanan, most tranquil. Formed on shan.

שָׁלַב shalab, (*to rise in quantity*) steps, shelves.

שָׁלַג shalag, (*the motion of a power of whiteness*) to snow, grow white.

שָׁלַח shalah, (*a soul having a power of rest*) to be tranquil, quiet, at rest, error through supineness, imprudence; the placenta, after-birth, i. e. extending upwards for the nourishment of the child in the womb. Shiloh, i. e. the Son and Holy Ghost extending the kingdom of God.

שָׁלוּ salu, (*to go up and down in numbers*) quails. Exod. 16. 13. Arabic سلوا salwa, quails. Wēleh soflar, a quail. Sanscrit शल shala, to go to and from.

שָׁלַח shalach, (*power up into the womb*) to transmit, send forth, eject, inject, a missile, sword, weapon, shoot or plant, gift. extension, table, &c.

שָׁלַט shalat, (*to spread majesty and power*) to rule, have dominion, a shield, a lord, sultan.

שָׁלַח shalach, to cast, throw, project. Shaleceth, nomen portæ Hierosolymis, a conjecta et accumulata terra ad parandam viam regis, sic dicta. Sanscrit शलाका shalākā, a javelin. Shalach, a cormorant.

שָׁלַל shalal, (*a great quantity of riches*) to take spoil, booty, spoiled, prey, an insane person.

שָׁלַם shalam, (*to mete out the strength for peace*) to

one for peace, salute, have prosperity, restore to peace, absolve, make whole, perfect, finish, compensate, entire, peace, Salem, a sacrifice, the eucharist, &c.

שָׁלַם *shalam*, (to *mete out strength* or a covering for the light and darkness) an outer garment; hyke, &c.

שָׁלַח *shalaph*, to draw forth the sword. Formed on *shalach*.

שָׁלַשׁ *shalash*, (six divided) three, the third part, a tribune, leader, &c.

שָׁמַיִם *sham*; (to *measure from upwards* from a progenitor) a name; there, thither, i. e. pointing to or describing the heavens. *Shamaim*, the two heavens, viz: our atmosphere; and the starry heaven.

שָׁמַד *shamad*, (to *give an end to the measure* or duration) to destroy, disperse.

שָׂמַח *samach*, (a *measure* or motion in the breast up and down) to be merry, joyful, glad.

שָׁמַת *shamat*, to release from debt, remit, dismiss. Formed on *shamad*.

שָׂמַע *samae*, a mantle. English smock. Formed on *salam*.

שָׂמַל *samal*, (to *mete out strength* with the inauspicious member) the left hand, left side; an outer garment, hyke. See *salam*.

שָׁמַם *shamam*, (a *vast meting out* of thought on the heavens) to be astonished, confounded, stupified, desolation, &c.

שָׂמַם *samam*, (to *measure much up and down*) a spider.

שמן shaman, (*to pour forth a measure for priestly purposes*) oil, fat, an unguent; eight eighth, i. e. to mete out for the vessel or child a covenant with God.

Sanscrit शामन shāman. reconciling, peace. Chinese 手另 || pā. 8, to divide, separate; compounded of cheou, the hand; keou, the mouth; ly, force; and tiao, to cut: describing the rite of circumcision on the eighth day; its command from the mouth of God; and the reason thereof.

שמע shamo, (*the measurer of sound in man turned upwards*) to listen attentively, hear, obey, acquiesce, discourse, rumour, sound, a messenger.

שמץ shamats, (*a portion of wealth branched off*) a little, small portion; shame, Exod. 32. 25.

שמר shamar, to watch, observe, preserve, keep, beware, a vigil, prison; a thorn, or preserver of the plant; dregs of wine, or its preserver. Formed on shamo.

שמש shamash, (*to mete out service to the king of kings*) to minister, serve; the sun, i. e. a measure between sunrise and sunset.

שנא sana, to hate, pursue with hatred. Formed on satan.

שנב shanab, (*to pour in light*) a window.

שנה shanah, (*to pour forth the soul after riches*, viz. to receive a double return for money lent) to double, do a second time, return in the same path, repeat, change, a year, two, double, duplicity, scarlet, or double-dipped. Chinese 雙 eul. two; com-

pounded of y, to receive; eul, two, or double; pey, riches.

שן shanan, (*much pouring upwards*) the point of a rock, a tooth, to sharpen, whet, a by-word, acumin dictum.

שן shanas, (*to pour forth a surrounding upon a body*) to gird up, bind.

שן shasah, to spoil, plunder, take away. Formed on shanah.

שן shasas, to plunder much, spoil. Formed on shasah.

שן shaso, (*motion or separation of a roundish body upwards*) to divide the hoof, cleave, rend, a fissure.

שן shasaph, to hew in pieces. Formed on shaso.

שן shaoh, (*the soul of man lifted upwards*) to look upon with wonder or delight, regard; fear, depart from, a pleasant appearance, time.

שן shaot, (*man spreading upwards a noise*) to make a noise by trampling.

שן shaotnads, (*various bodies spread together in motion by an instrument*) linsie-woolsie, linen and woolen cloth.

שן shaol, (*the chief strength of man*) the hand; a fox, i. e. the superior of man in craftiness; a path, or quantity of earth raised up.

שן shaor, (*to pour forth motion to the utmost*) to strive, endeavour, lean upon, a stick, staff.

שן shaor, (*flight of man upwards*) to think, con-

lecture, estimate; a gate, door-keeper, i. e. the flight to the supreme court of justice; a horrible thing, horrid, i. e. a criminal cause.

שַׁחַר saor, to be horrified, horror, hair, a tempest, shaggy, a goat, a satyr, barley. Formed on shaor.

שַׁפְּחָה shaphah. (*a body rising up on the outside*) to be high, a hill, a cheese.

שַׁפְּחָה saphah, a bank, shore, a lip, language. Formed on shaphah.

שַׁפְּחָה shaphach, (*a womb-person nourished by her master*) a maid-servant, a family, race.

שַׁפְּחָה shaphat, (*a judge spreading from his mouth*) to judge, give sentence, a judge, judgment, right, regulation, custom.

שַׁפְּחָה shaphac, (*to curve upwards into the mouth of the womb*) to pour forth, an effusion, membrum virile, virility.

שַׁפְּחָה shaphal, (*the strength upon the face*) to humiliate, bring low, be depressed, cast down, idleness, a low plain country.

שַׁפְּחָה sapham, beard, taches. Formed on saphah.

שַׁפְּחָה shaphan, (*a body making a hole upwards*) a rabbit.

שַׁפְּחָה shapho, (*a man with riches before him*) affluence, abundance, a troop.

שַׁפְּחָה shaphaph, an accursed animal, a serpent. Formed on shuph.

שַׁפְּחָה shaphar, to be beautiful, elegant, decorous, a

goodly tent, aurora, a good piece, the trumpet or majestic herald.

שֶׁפֶּת shaphath, (to set upon the vessel for nourishment) brand irons, to set on the fire, a pannier.

שֶׁטֶשׁ shatsaph, a very little. Formed on shamats.

שֶׂקַע sak, (curved or woven upwards and around) a sack.

שֶׁקֶד shakad, (to give a curve upwards) to watch, observe, be vigilant, assiduous, hasten; the almond tree, from its early blossoming.

שֶׁקַד sakad, to twist about, bind. Formed on sak.

שֶׁקַח shakah, (a soul winding upwards from a well) to give drink, water cattle, irrigate, a watering trough, canal; a draught. &c.

שֶׁקַח shakat, (to spread a curve tranquilly) to be at rest, quiet, to appease.

שֶׁקַל shakal, (to bend the power upwards) to weigh, balance, ponder, consider, a shekel, weight, plummet.

שֶׁקַם shakam, (to mete out a curve upwards or comb up) a sycamore tree, its fruit. Coptic *gok shok*, to dig. Greek *evkor*, a fig.

שֶׁקַע shako, (to bend in motion from the upper part) to subside, sink, a sediment, hollow strakes, running cavities.

שֶׁקַפֶּה shakaph, (to curve from on high upon the surface) to look down upon, behold, a window, lintel over a door.

שֶׁקַצִּי shakatz, (what occasions a branching forth

upwards) to nauseate, abominate, detest.

שָׁקַק shakak, (*to curse or run frequently upwards*) to shak about, run here and there, a steward, &c.

שָׁקַר shakar, to deceive, lie, a falsehood. Formed on shakak.

שָׁקַר sakar, to wink, nod. Formed on shakak.

שָׂרָה shara, (*much flight upwards*) to build, inhabit, rest, to be free, loosed.

שָׂרָב sharab, (*extent of the rays of the sun upon*) a parched place, heat.

שָׂרִיט sharbit, (*to spread an extent of dominion upon with the hand*) a sceptre.

שָׂרָג sarag, (*to proceed in flight up and down*) to wreath, twist, be perplexed, twigs, suckers.

שָׂרַד sarad, to minister in the temple, remain, service, residuum, left, a graduated line or measure. Formed on sarag.

שָׂרָח sharah, (*flight of the Spirit in the heaven*) to direct sound. Job, 37. 3. Shiryah, a coat of mail, habergon, i. e. a flight or covering for the upper part of the body. Mishrah, liquor, i. e. juice flying upwards in a vessel. Sharon, 'fuit vini optime ferax.'

שָׂרָה sarah, (*a soul issuing earthly dominion instituted by God*) to bear rule, govern.

שָׂרַט sarat, (*the motion of the knife up and down*) to cut, slash, scarify, wound, an incision.

שָׂרַך sarac, (*to curve in motion up and around*) a shoe, sandal, latchet, string, to traverse.

שרר saru, (*a member of man in any part of the body*) a redundancy.

שרר saroph, (*the flight of a man's mind on the surface of a subject on all sides*) thought.

שרר saraph, (*flight before the face of God and upon earth*) a Seraph, to shine like fire, burn, burning, a fiery serpent.

שרר shurats, (*to shoot forth in flight upwards*) to bring forth abundantly, a reptile.

שרר sharak, (*to emit a high flight of sound*) to hiss, shriek, a flute, flageolet, pipe.

שרר sarak, (*to emit in flight the colour of the rising and setting sun*) the golden vine, a choice vine, fine flax.

שרר sharar, (*constant motion upwards*) the navel. Sheriruth, imagination, thought. See shur.

שרר sarar, (*much flight on all sides*) to bear rule, reign.

שרר sharash, a root, to eradicate, a chain. Formed on sharar, with shin, to denote a constant rising up, growth, or addition.

שרת sharath, (*flight into the sanctuary for holy purposes*) to minister, serve.

שרת sarath, a pan. Formed on sharath,

שש shush, (3 + 3) six, a sixth part; a lily, 'quod sex foliis constet.' fine white flax, i. e. very shining or white.

שש shashar, (*a flight or spreading of much fire*) vermillion.

שָׁתַח shath, six. Than for shin.

שָׁתַח shathah, (*souls in the tent with costly things at a banquet*) to drink, be convivial, drunkenness, a banquet; the warp, i. e. a person working upwards for clothing.

שָׁתַח shathal, (*rising up in strength from its repository*) a plant, to plant.

שָׁתַח shatham, (*to mete out upwards what is hidden*) to open, unfold.

שָׁתַח shathan, (*to pour forth upwards from the repository or bladder*) to piss.

שָׁתַח shuthak, (*to pour forth the secret for peace*) to be silent, still.

שָׁתַח sathar, to secrete. Sin for samech.

ת

Its principal significations are, a tent, repository, to conceal, lay up, a covering, secrecy, separateness, darkness.

תָּהּ tha, (*a chief place of concealment*) a bed.

תָּהּבּ thaab, (*much concealment within*) to desire, hate.

תָּהּחַ thaah, (*much confinement for persons*) a limit, boundary, to limit, restrain, shut up. Thoa, a wild buffalo. See dishon. Sanscrit तुहा tūha, to hurt, kill.

תאם thaam, (*a great portion in the place of secrecy*) twins, to couple.

תאן thaan, (*to pour forth much covering for shade*) the fig-tree, a fig.

תאר thaar, to define, delineate, describe, form; species. Formed on תאח.

תבה thabali, (*a repository for animals within*) an ark, &c.

תבל thabal, (*a power of habitations upon the earth*) the habitable part of the earth, the world.

תבן thaban, (*to scatter upon the floor of a house*) straw.

תבר thabar, to break in pieces. Thau for shin.

תדר thadar, continually. Thau for shin.

תהו thohu, (*no animation in the repositories, hills, rocks, mountains, &c.*) vacuity, void of animation. Finnic tyhja, vacuus, inanis. Thohu vabohu, altogether void of animation. Gen. 1. 2.

תהום thehom, an abyss. Formed on thohu, with הים for water.

תוב thub, to return, return an answer. Thau for shin.

תוה thuah, (*hiding of the soul*) to fear, &c.

תוה thuah, (*the private mark of a person*) to sign, mark, describe, a sign.

תוה thavac, (*the inner part of a curve*) the middle, between, &c.

תור *thur*, (*flight into the interior*) to scrutinize, explore, merchants, boundary, order, condition, state, a dove, 'a voce quam edit.' an ox, from going his *tour* in treading out the corn. Greek ταυρος. Latin taur-us, a bull.

תח *thadsads*, (*much cutting off the covering of a tree*) to amputate, cutt off.

תחר *thachar*, a breast plate, habergeon, to enclose, contend in fight. See sharah.

תחש *thachash*, (*breast or body hidden from the light of day*) a badger. Laponic tjæket, occultare. Italian tasso. Portuguese texugo, a badger.

תחת *thachath*, (*the breast completely covered with distress*) brought low, under, below, inferior.

תש *thaish*, (*to extend a covering upon the eye*) a ram.

תכך *thacac*, (*hidden curvings*) deceit, fraud, craftiness. Thucium, peacocks, i. e. having a concealed curve or fan in its tail.

תכל *thacal*, (*a power or dye of the curved canopy of heaven*) blue, sky-blue.

תכן *thacan*. (*to pour forth the curve in secrecy or in the mind*) to ponder. weigh, adapt, fit, dispose, rectify, a measure. form, height, disposition.

תלג *thalag*, snow. Thau fou shin.

תלה *thalah*, (*the strength of a soul lifted up*) to hang, suspend a quiver.

תלל *thalal*, (*great power of elevation*) to heap up,

accumulate. a heap, hill, heaped up, bushy, to lay on burdens.

תלם thalam, (*to mete out upwards a portion of land*) a furrow.

תלע thalo, (*hidden strength in man*) a worm; originally, the seminal vermicule, crimson dye from the worm Al-kermets, clothed in scarlet, &c.

תלה thalaph, an armoury. Formed on thalah.

תלת theleth, three. See shelesh.

תם tham, there. See sham.

תמד thamad, (*to give the measure in the temple*) continual, ever.

תמם thamah, (*the spirit measuring or prying into mysteries*) to wonder, be amazed, confounded.

תמד thamac, (*to shut up a measure by curbing the hand*) to hold, lay hold of, sustain.

תמל thamal, (*the measure of strength closed*) yesterday, gone by, before.

תמם thamam, to finish, complete, perfect, absolve, integrity, entire. Thumnim, i. e. much meting out of secret power.

תמר thamar, (*meting out the flight of the tabernacle body or stature, Cant. 7. 8.*) a palm or date tree, column, obelisk. Arabic تمر tamr, the date tree.

תנה thanah, (*a person pouring forth after what is hidden*) to lament for the dead, hire for wages, reward for prostitution.

תנן thamin, second, repetition. Than for shin.

תנך thanac, (*to pour forth a curve to the hidden part*) the outside or tip or lobe of the ear.

תנין thanin, (*extending a repository of much oil*) a whale; a serpent, dragon, i. e. extending a repository of much venom. Arabic تنين tanin, a serpent.

תנר thanar, (*a furnace pouring forth a flight*) a furnace.

תעב thaob, to be abominable, loathed, &c. Formed on thaab.

תעה thoah, (*the soul of man in darkness or error*) to wander in amazement, stray, err, great seductions.

תער thaor, (*a sheath for man's cutting instrument*) a sheath, razor, pen-knife, &c.

תפח thaphach, (*breathing from the hidden part to the outside*) an apple. Arabic تفاح tuffah, an apple.

תפל thaphal, (*the force of the nourishment separated*) crude, insipid, untempered, undigested, folly.

תפף thaphaph, (*a closed instrument with a mouth or sound at both ends*) a drum, timbrel, &c.

תפר thaphar, (*to close the outside by the flight of a thread*) to sew up.

תפש thaphas, (*the outer part hidden on all sides*) to overlay; therefore, to handle, take in hand, catch, apprehend.

תופת thopheth, (*the appearance entirely concealed*) Tophet, a sheriff, i. e. a person completely disguised for the performance of his office.

תקל thakal, to weigh. Thau for shin.

תקן thakan, to set in order, adapt, strengthen, confirm. Formed on cun.

תקע thako. (*man curving out a tent*) to fix a tent; a trumpet, to sound, clap, clangor, i. e. a man curving or blowing into a tube.

תקף thakaph, (*to bring to the outside what is hidden*) to be strong, brave, robust, powerful.

תרגם thargam, (*to mete out in flight a procedure of what is concealed*) the Targum, to expound, interpret.

תרה tharah, (*flight of souls to bed*) a pair, two.

תרה tharads, (*to strike out in flight for a building*) a tree, a fir-tree. Persian تراز taraz, and Sanscrit दारु : dārūs, a fir-tree.

תרה tharan, the mast of a ship. Formed on tharads.

תרה tharo, (*man's flight from the tent*) a door, gate, door-keeper.

תרה tharaph, (*the flight from the mouth concerning hidden things*) Teraphim, idols. Zech. 10. 2.

תרה tharashish, (*flight from within producing an excessive fire-colour*) a beryl.

תשע thasho, (*man in the womb till his coming up or out*) nine. The Hermesian hieroglyph 𐩈𐩢𐩨 fa-cihat, *fruit*, seems, by its 9 circles, to refer to the time between the conception and birth of man.

תתח thathach, (*much repository in the bosom*) the balista, or catapult.

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